Vimuttimagga Glossaries

Prepared by Bhikkhu Nyanatusita for the English translation of the 解脫道 or *Vimuttimagga* (T 1648) by Bhikkhu Nyanatusita, published as the *The Path to Freedom*: *Vimuttimagga,* Hong Kong, 2021 (https://www.buddhism.hku.hk/Publications.html).

This file is divided into three parts: The first part is the glossary of the Chinese translation of the *Vimuttimagga*, with counterparts from the parallels in Pali texts. The second part is the glossary of the quotations from the *Vimuttimagga* (*rnam par grol ba'i lam*) in the Tibetan translation of the *Saṃskṛtāsaṃskṛtaviniścaya*, with the counterparts from the Chinese translation of the *Vimuttimagga* and the parallels in Pali texts. The third part is the glossary of the Tibetan translation of the *Vimuktimargadhutaguṇanirdesa* chapter. The entries were primarily intended for my own use during translation and have not been systematically or alphabetically arranged because they can be digitally searched. Some of the entries have additional explanations intended for the *Digital Dictionary of Buddhism* of Charles Muller.

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Glossary of the Chinese translation of the Vimuttimagga

毘婆奢那: insight, *vipassanā*, transliteration: pí-pó-shè-nà. See 毘婆舍那 and 觀. T09n0268_p0270a06, T16n0658_p0229c28

無怨: without enmity, *avera*, (as a characteristic of a mind with *mettā*). T32n1648_p0435b29–30, T32n1648_p0435c14, T32n

味: function, *rasa*. Exegetical term used to describe the function of a state such as *sati*, *kasiṇa*, *upekkhā, jhāna, buddhānussati* *The Path of Discrimination*, London, 1982, p. xviii.)

足處: near cause, footing, *padaṭṭhāna*. Exegetical term used to describe the cause for the arising of a state such as *sati*, *kasiṇ* T32n1648_p0400c01. Later in the *Vimuttimagga* just 處 is used; see T32n1648_p0406c23, T32n1648_p0419b08, etc

起: manifestation, *paccupaṭṭhāna*. Exegetical term used to describe the manifestation of a state such as *sati*, *kasiṇa*, *jhāna*, *up*

功德: benefit, *ānisaṃsa*. Exegetical term used to describe the benefits of states such as *sati*, *kasiṇa*, *jhāna*, *upekkhā, buddhānu*

行處: meditation subject, meditation topic, *kammaṭṭhāna* (=Skt. *karmasthāna*), T32n1648_p0411a16, T32n1648_p0413c08, etc “working site, place of work”.

See *Viniyavinicchaya-ṭīkā* II 376 “The site of the work reckoned as meditation, the site set going by being the object: site of *ārammaṇabhāvena pavattiṭṭhānanti kammaṭṭhānaṃ*. Vibh-mṭ 155: “Site of work means the very work which is the site of atta practice”, *Kammameva visesādhigamassa ṭhānanti kammaṭṭhānaṃ bhāvanā vuccati*. Vism-mhṭ I 425: *Kātabbato kammaṃ, yogino kammaṭṭhānaṃ*. S-a II 55: *kammaṭṭhānaṃ gahetvā araññe vasanto pathavīkasiṇādīsu kammaṃ ārabhati, tassa kammaṭṭhānaṃ niss*

三十八行處: thirty-eight meditation subjects, *aṭṭhatiṃsa kammaṭṭhāna*, T32n1648_p0411a16; T32n1648_p0411a08. All the n in the *Vimuttimagga* and Pali commentaries, that is, (1–10) the ten totalities or kasiṇas (*kasiṇa*, 一切入)—earth-kasiṇa (*paṭh* 一切入), fire-kasiṇa (*tejokasiṇa*, 火一切入), wind-kasiṇa (*vāyokasiṇa*, 風一切入), blue-kasiṇa (*nīlakasiṇa*, 青一切入), yellow (*lohitakasiṇa*, 赤一切入), white-kasiṇa (*odātakasiṇa*, 白一切入), space-kasiṇa (*ākāsakasiṇa*, 虛空一切入), and the consciousn the ten perceptions of the foul (*asubhasaññā,* 不淨想), namely, the perception of the bloated (膖脹想, *uddhumātakasaññā*), the perception of the festering (潰爛想, *vipubbakasaññā*), the perception of the cut up (斬斫離散想, *vicchiddakasaññā*), the *vikkhāyitasaññā*), the perception of the scattered (棄擲想, *vikkhittakasaññā*), the perception of the slain and scattered (殺戮 the blood-smeared (血塗染想, *lohitakasaññā*), the perception of the maggot-infested (虫臭想, *puḷavakasaññā*) and the perc the ten recollections (十念, *dasa anussatiyo*), namely, recollection of the Buddha (*buddhānussati,* 念佛), recollection of the D Saṅgha (*saṅghānussati,* 念僧), recollection of virtue (*sīlānussati,* 念戒), recollection of generosity (*cāgānussati,* 念施), recolle of death (*maraṇānussati,* 念死), recollection of the body (*kāyagatāsati,* 身念), mindfulness of breathing (*ānāpānasati,* 念數息 (31–34) the four immeasurables (*appamāṇāni,* 四無量心): loving-kindness (*mettā*, 慈), compassion (*karuṇā*, 悲), appreciativ the defining of the four elements (*dhātu-vavatthāna*, 觀四大); (36) the perception of the loathsomeness of food (*āhāre paṭik* (*ākiñcaññāyatana*, 無所有處), and (38) the base of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana,* 非非想

三十八行: thirty-eight meditation subjects. T32n1648_p0411a08; T32n1648_p0454c09. See 三十八行處.

業處: meditation subject, meditation topic, *kammaṭṭhāna*, T32n1648_p0413c10. Alternative translation of *kammaṭṭhāna,* ins

一切入: totality, wholeness; *kasiṇa, kasiṇāyatana*. Cf. Skt: *kṛtsna*. T32n1648_p0411a10. Cf. T11n0310_p0533c13; T17n0761_p0 Buddha taught for the purpose of attaining *samādhi*. There are eleven kinds of *kasiṇa* in the *Vimuttimagga*: earth-kasiṇa (*pa* 一切入), fire-kasiṇa (*tejokasiṇa*, 火一切入), wind-kasiṇa (*vāyokasiṇa*, 風一切入), blue-kasiṇa (*nīlakasiṇa*, 青一切入), yellow

(*lohitakasiṇa*, 赤一切入), white-kasiṇa (*odātakasiṇa*, 白一切入), light-kasiṇa (光明一切入, also 光一切入), space-kasiṇa (*āk* kasiṇa (*viññāṇakasiṇa*, 識一切入). Except the light-kasiṇa, which is included in the white kasiṇa, they are included in the *kammaṭṭhāna,* 三十八行處 as the ten kasiṇas, 十一切入. The four colour kasiṇas are called 色一切入, colour kasiṇa, *vaṇṇa* consciousness-kasiṇa are called "immaterial kasiṇas," *arūpakasiṇa*, 無色一切入. The separated space kasiṇa, *paricchinnākā* 切入.

With regards the colour kasiṇas, to develop *kasiṇa*, the meditator at first watches a disk (*maṇḍala,* 曼陀羅) with a colour ap it, called the acquiring sign or learning sign (*uggaha-nimitta,* 取相) which he can see in his mind with closed eyes. This is ir mind-made counterpart-sign (*paṭibhāga-nimitta,* 分相) can be attained whenever the meditator wishes so. Either in access gradually extended until it covers the whole world and universe. The Chinese *Vimuttimagga* defines *kasiṇa* as "pervading e In Pali scriptures it is defined similarly. See M-a IV 148: *Kasiṇapharaṇaṃ nāma lokadhātusahasse kasiṇapattharaṇaṃ.* Paṭis-a I *tasmiṃ upaṭṭhitanimittampi tadārammaṇaṃ jhānampi vuccati.* Cf. D-a 1047: *... sakalaṭṭhena kasiṇāni. Tadārammaṇānaṃ dhammā Appamāṇanti idaṃ tassa tassa pharaṇaappamāṇavasena vuttaṃ. Tañhi cetasā pharanto sakalameva pharati, na ayamassa ādi, idaṃ*

For more details see *Visuddhimagga* (*Path of Purification*) chapter IV and *Vimuttimagga* (*Path of Freedom*) chapter VIII.

Each kasiṇa has particular benefits, etc, e.g. one who practices the fire-kasiṇa can ignite things by psychic power. See *Visu* (pp. 175–176) and *Vimuttimagga* (*Path of Freedom*) chapter VIII.

分別虛空一切入, separated space kasiṇa, *paricchinnākāsakasiṇa,* T32n1648_p0411b14. See 一切入. The "space kasiṇa" in Cl "space separated from matter" and "space not separated from matter" (424a27–28). Although not mentioned by name, the the Pali subcommentaries is called the 'space-left-by-the-removal-of-the-kasiṇa'-kasiṇa (*kasiṇugghāṭimākāsakasiṇa*); the la *kasiṇa*), which is only mentioned once in the Vim.

虛空一切入, space kasiṇa, *ākāsakasiṇa,* T32n1648_p0421b04. See 一切入.

空一切入, space kasiṇa, *ākāsakasiṇa,* T32n1648_p0411a29. Alternative form of 虛空一切入.

彼分相: counterpart-sign, *paṭibhāga-nimitta*, T32n1648_p0413c25 and 29. A type of sign, *nimitta*, that arises during the deve subjects. It is a flawless, mind-made, counterpart of the kasiṇa-disk and supersedes the imperfect *uggaha-nimitta,* 取相, an

是分別, counterpart, resemblance, *paṭibhāga*, T32n1648_p0411b18. As part of 是分別事, counterpart object, *paṭibhāgāram*

彼分: counterpart, resemblance, *paṭibhāga*, T32n1648_p0413c25. As part of 彼分相: counterpart-sign, *paṭibhāga-nimitta.* Cf.

曼陀羅: disk, *maṇḍala.* T32n1648_p0412c18. A disk with a colour applied to it, which is used as the basis for developing the

慈悲喜捨, loving-kindness, compassion, appreciative joy and equanimity; T32n1648_p0411a15. The four immeasurables (*a* 慈), compassion (*karuṇā*, 悲), appreciative joy (*muditā*, 喜), equanimity (*upekkhā*, 捨).

膖脹想: the perception of the bloated; *uddhumātakasaññā,* T32n1648_p0424c18. One of the ten perceptions of foulness (不淨 human body in various stages of decay. Cf. 增長相.

膖脹, bloated, *uddhumātaka,* T32n1648_p0424c18. As par t of *uddhumātakasaññā,* 膖脹想. Cf. 增長.

十不淨想: ten perceptions of the foul, *dasa asubhasaññā,* T32n1648_p0411a11. Paṭis I 49: *Dasa samādhī: ... uddhumātakasaññā vipubbakasaññāvasena... vicchiddakasaññāvasena ... vikkhāyitakasaññāvasena ... vikkhittakasaññāvasena... hatavikkhittakasaññāvas aṭṭhikasaññāvasena cittassa ekaggatā avikkhepo samādhi.*

三地: the three planes (of existence), *tebhūmi: kāmāvacara,* the sensuous sphere, *rūpāvacara,* the material sphere, *arūpāvaca* etc.

四地: the four planes (of existence), i.e. the three planes (*tebhūmi*): *kāmāvacara,* the sensual sphere, *rūpāvacara,* the materia the *apariyāpanna*, the unincluded, i.e., the *asaṅkhata,* unconditioned, Nibbāna. T32n1648_p0445a18, etc.

無所受: unincluded, *apariyāpanna*, T32n1648_p0407b28

所受: included, *pariyāpanna*, T32n1648_p0407b28

初學梵行: fundamental to the holy life, *ādibrahmacariyaka*, T32n1648_p0401c06 & 09

梵行之初學: training rules which are fundamentals of the holy life, *ādibrahmacariyaka-sikkhāpada,* T32n1648_p0401c06 & 0

學: training rule, *sikkhāpada,* T32n1648_p0401c06f.

微細: small and minor, *khuddakānukāni*, T32n1648_p0401c07

微細戒: small and minor training rules, *khuddhakānukāni sikkhāpadāni,* T32n1648_p0401c07

輕戒 = "minor training rules," synonymous with 微細戒, *khuddhakānukāni sikkhāpadāni,* T32n1648_p0401c08

妙相: discernment, consideration, *sallakkhaṇa*, 444c09

作分明處: cleaning the physical basis/site, *vatthuvisadakiriyā,* T32n1648_p0414b23, T32n1648_p0414c23. The cleaning of th condition for meditation. Dhs-ṭ 70 (Be): *Vatthuvisadakiriyāti ajjhattikabāhirānaṃ vatthūnaṃ nimmalabhāvakiriyā.* At T32n164

非世: bad people, *dujjana*? T32n1648_p0444c20

身性: nature of body, *kāya-sabhāva*, T32n1648_p0432c16f, T32n1648_p0433a11. Normally 身性 means *attabhāva*, "self-hood

堅戒: stable virtue, *dhuvasīla,* T32n1648_p0401c11

上戒, firm virtue, *ṭhitasīla,* T32n1648_p0401c11

傲慢: pride, haughtiness, intoxicated pride, *mada*, T32n1648_p0401b07

轉散 turning away, *vivaṭṭana*, T32n1648_p0400c23

正智: full awareness, clear awareness, clear comprehension, *sampajañña* T32n1648_p0419b14ff

最多: more, most, predominant, T32n1648_p0439b23, T32n1648_p0445c29, T32n1648_p0443b05, T32n1648_p0443c01. The

最少: less, least, T32n1648_p0439b23

最多: at most, maximum, utmost, T32n1648_p0422b08.

最多: in predominance, as the most, *adhika*, T32n1648_p0410a22.

最多境界: multiplicity of objects, T32n1648_p0422b08

念慧 , mindfulness and full awareness, *sati-sampajañña*, T32n1648_p0401a03 ‖

此門此行: in these ways and by these means, T32n1648_p0428a18, etc

中道具足: middle way, middle practice, *majjhima paṭipadā* T32n1648_p0400b21 & 24 & 25

道具足: way, practice, *paṭipadā* (as in *dukkhanirodhagāmanipaṭipadā*) T32n1648_p0402b13 & 17

具足: way, practice, *paṭipadā,* T32n1648_p0454a23

苦滅具足, the way leading to the cessation of suffering, *dukkhanirodhagāmanipaṭipadā,* T32n1648_p0440b08.

欲定勝行相應如意足: basis of supernormal power which is endowed with the activities of endeavour and the concentrat
samannāgata-iddhipāda, T32n1648_p0441c18. It is one of the four bases of supernormal power, 四如意足.

欲定勝行成就如意足: basis of supernormal power which is endowed with the activities of endeavour and the concentrat
samannāgata-iddhipāda, T32n1648_p0441c27–28. It is one of the four bases of supernormal power, 四如意足.

精進定勝行成就如意足: basis of supernormal power which is endowed with the activities of endeavour and the concentr
saṅkhāra-samannāgata-iddhipāda, T32n1648_p0442a01. It is one of the four bases of supernormal power, 四如意足.

心定勝行成就如意足: basis of supernormal power which is endowed with the activities of endeavour and the concentrat
samannāgata-iddhipāda, T32n1648_p0442a03. It is one of the four bases of supernormal power, 四如意足.

分別定勝行成就如意足: basis of supernormal power which is endowed with the activities of endeavour and the concentr
padhāna-saṅkhāra-samannāgata-iddhipāda, T32n1648_p0442a05–6. It is one of the four bases of supernormal power, 四如意
T32n1648_p0441c19, so one would rather expect 慧定勝行成就如意足.

勝, endeavour, *padhāna*, T32n1648_p0441c27. (As part of 欲定勝行成就如意足: basis of supernormal power which is endo
concentration due to zeal, *chanda-samādhi-padhāna-saṅkhāra-samannāgata-iddhipāda*.)

相應, endowed with, *samannāgata,* T32n1648_p0441c18 (as part of 欲定勝行相應如意足: basis of supernormal power whic
the concentration due to zeal, *chanda-samādhi-padhāna-saṅkhāra-samannāgata-iddhipāda,* while the iddhipādas that follow i
instead of 成就 at the parallel sentence 415b24–25). Normally 成就 is used for *samannāgata.*

分別, investigation, *vīmaṃsā*, T32n1648_p0442a05–6.

四如意足: four bases of supernormal power, *cattāro iddhipādā.* T32n1648_p0442a06, T32n1648_p0442c01, etc. They are (1):
which is endowed with the activities of endeavour and the concentration due to zeal, *chanda-samādhi-padhāna-saṅkhāra-sa*
basis of supernormal power which is endowed with the activities of endeavour and the concentration due to energy, *vīriy*
(3) 心定勝行成就如意足: basis of supernormal power which is endowed with the activities of endeavour and the concent
saṅkhāra-samannāgata-iddhipāda; (4) 分別定勝行成就如意足: basis of supernormal power which is endowed with the activ
investigation, *vīmaṃsa-samādhi-padhāna-saṅkhāra-samannāgata-iddhipāda.*

Cf. *Visuddhimagga* XII.50–53/ 385; translated by Bhikkhu Ñāṇamoli in *The Path of Purification*, XII.50–53. Cf. D I 213: *Idha bho*

saṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Cittasamādhipp Vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Ime kho, bho, tena bhagavatā jānatā passatā arahatā samm iddhipahutāya iddhivisavitāya iddhivikubbanatāya.

(At T26n1522_p0160b10 given as 四如意分.)

如意足: basis of supernormal power, Pali: *iddhipāda.* See 四如意足.

欲定, concentration due to zeal, *chanda-samādhi,* T32n1648_p0407c16, T32n1648_p0441c18. Used by itself and as part of th *iddhipāda*, see 四如意足.

精進定, concentration due to energy, *vīriya-samādhi*, T32n1648_p0407c16, T32n1648_p0441c19. Used by itself and as part c *samannāgata-iddhipāda*; see 四如意足.

心定: concentration due to mind, *citta-samādhi,* T32n1648_p0407c16, T32n1648_p0441c19. Used by itself and as part of the *iddhipāda*, see 四如意足.

慧定: concentration due to investigation, *vīmaṃsā-samādhi*, T32n1648_p0407c16, T32n1648_p0441c19. Used by itself and as *samannāgata-iddhipāda*, see 四如意足.

聖種: lineage of the noble ones, noble lineage, *ariyavaṃsa*: T32n1648_p0404b26

寂寂 serenity, *samatha*, T32n1648_p0417a15

展轉緣: mutuality-condition, *aññamaññа-paccaya*, T32n1648_p0439c18

生緣: producing-condition, *janaka-paccaya*, T32n1648_p0439c14

業緣: action-condition, *kamma-paccaya*, T32n1648_p0439c14

依緣: decisive-support-condition, basic-support-condition, *upanissaya-paccaya* or support condition, *nissaya-paccaya* T32n1

共生緣: co-arising condition, *sahajāta-paccaya* T32n1648_p0439c15

後生緣: postnascence condition, *pacchājāta-paccaya* T32n1648_p0439c15

報緣, result-condition, *vipāka-paccaya* T32n1648_p0439c15

有緣: presence-condition, *atthi-paccaya* T32n1648_p0439c15

迅速: activation, *javana* T32n1648_p0448b08, etc.

行想 delimitation of formations, *saṅkhāraparicchedа*, T32n1648_p0454a02–03, T32n1648_p0454a02–03, T32n1648_p0453c16

離疑清淨: purification of overcoming doubt, *kaṅkhāvitaraṇavisuddhi*, T32n1648_p0454a14

取因緣智: knowledge of the apprehending of conditions, *paccaya-pariggaha-ñāṇa*, T32n1648_p0454a14

法住智: knowledge of the stability of the Dhamma, *dhammaṭṭhitiñāṇa*, T32n1648_p0454a13

見清淨: purification of view, *diṭṭhivisuddhi*

我物: mine, cherished, *mama, mamāyita*, T32n1648_p0450b04

安隱: comfort, ease, *phāsu*, T32n1648_p0410c10, T32n1648_p0408c02, T32n1648_p0403c03-04, T32n1648_p0404b02.

安樂: comfort, ease, *phāsu*; T32n1648_p0402a12, T32n1648_p0403c11

氣味: nutritive essence, *ojā*, T32n1648_p0446a26-27

心數: mental, *cetasika*, (in oppossition to *kāyika*, bodily). T32n1648_p0416b16–17.

夾: track, process, path, *vīthi* as part of 夾勝心.

夾勝心 = process of mind, *vīthicitta*, T32n1648_p0449a08, 449b05, 449c16 (Cf. MDBG: 夾, hold between / lined / narrow lan

調戲: restlessness, agitation, *uddhacca,* T32n1648_p0400c11, T32n1648_p0407b03, T32n1648_p0447c12. In the sense of "flir T32n1648_p0402c02.

制名: designation, *paññatti,* T32n1648_p0416c14, T32n1648_p0449a28.

昱, bright light, T32n1648_p0449b02 (see MDBG).

戲笑: merriment, merry, worldly enjoyment, great joy, joyful, *pahāsa*, T32n1648_p0437c09, T32n1648_p0415c21.

睛 (v.l. 精): sensitivity (of sense-faculties), clearness, *pasāda* T32n1648_p0445c27, see alternative form 清淨 below.

眼睛: eye-sensitivity, *cakkhu-pasāda,* T32n1648_p0445c27.

清淨: sensitivity (of sense-faculties), clearness, *pasāda,* T32n1648_p0445c29, T32n1648_p0446a02.

清淨色: sensitive matter, T32n1648_p0445c29-446a01.

眼識清淨: eye-sensitivity, *cakkhu-pasāda*, T32n1648_p0446a02.

狎俗: close contact, close association, *saṃsagga,* T32n1648_p0414a09, T32n1648_p0405b28, T32n1648_p0401b09.

節於食: knowing the right measure of food, moderation regarding food, *bhojane mattaññutā,* T32n1648_p0414a09.

節: moderation, knowing the right measure, *mataññutā* T32n1648_p0414a09. See 節於食.

有用: fit, useful, T32n1648_p0414c29.

堪任有用: wieldy, *kammanīya* (?), T32n1648_p0414c29. Cf. 堪受持事.

堪任: able, ready, fit, T32n1648_p0424b17.

處色: matter as basis, material basis, *vatthurūpa*, T32n1648_p0445c25, T32n1648_p0446b08. *Vatthurūpa* is a Pali commentar

consciousness. It is a synonym for *hadaya-vatthu,* "heart-basis," which may have been introduced by the Theravada comm

整肅, dignified, T32n1648_p0401a23-24, T32n1648_p0403a06.

風儀, manner, appearance, conduct, deportment, T32n1648_p0401a23. As part of 整肅風儀, "dignified manner," "dignifie

光明相: perception of light, *ālokasaññā,* T32n1648_p0400c10. A perception used to overcome sloth and torpor, *thīnamiddha* concentration that leads to knowledge and vision, *ñāṇadassana* (D III 222, S V 358).

虛空處: base of boundless space, *ākāsānañcāyatana,* T32n1648_p0421a27, etc.

無邊虛空定, attainment of the base of boundless space, *ākāsānañcāyatanasamāpatti,* T32n1648_p0420c22. Variants: 空入定 inconsistent in the translation of the names of the immaterial attainments. Several variations are found of *ākāsānañcāyata* 定.

無邊空處, base of boundless space, *ākāsānañcāyatana*, T32n1648_p0420c27. Several variations are found of *ākāsānañcāyata* 定, 無邊空處 and 無邊虛空定.

無邊虛空, base of boundless space, *ākāsānañcāyatana,* T32n1648_p0420c22.

空入定, attainment of the base of boundless space, *ākāsānañcāyatanasamāpatti,* T32n1648_p0400c13.

虛空定, attainment of the base of boundless space, *ākāsānañcāyatanasamāpatti,* T32n1648_p0420c13. Variant of 空入定, 虛

虛空處定, attainment of the base of boundless space, *ākāsānañcāyatanasamāpatti,* T32n1648_p0420c13. Variant of 空入定,

虛空一切入, attainment of the base of boundless space, *ākāsānañcāyatanasamāpatti,* T32n1648_p0421b04. Corruption or va

識入定, attainment of the base of boundless consciousness, *viññāṇañcāyatana*, T32n1648_p0400c14. Variant: 識處定. Corr T32n1648_p0421b04.

識入, base of boundless consciousness, *viññāṇañcāyatana,* T32n1648_p0421b29. Cf. 識處定, 無邊識處.

識處入, base of boundless consciousness, *viññāṇañcāyatana,* T32n1648_p0421b29. Cf. 識處定, 無邊識處, 識入.

識處定, attainment of the base of boundless consciousness, *viññāṇañcāyatanasamāpatti*, T32n1648_p0421b25. Cf. 無邊識定

識處, base of boundless consciousness, *viññāṇañcāyatana*, T32n1648_p0421b25. Cf. 無邊識處, 識處入, 識入.

無邊識處, base of boundless consciousness, *viññāṇañcāyatana*, T32n1648_p0421b18. Cf. 識處, 識處入, 識入.

無邊識, boundless consciousness, *viññāṇañcāyatana*, T32n1648_p0421b18.

無邊識定, attainment of the base of boundless consciousness, *viññāṇañcāyatanasamāpatti*, T32n1648_p0421b09. Cf. 識處定

識一切入定, attainment of the base of boundless consciousness, *viññāṇañcāyatanasamāpatti*, T32n1648_p0421b04. Corrupt 處.

無所有處定, the attainment of the base of nothingness, *ākiñcaññāyatanasamāpatti*, T32n1648_p0421c03.

無所有入, the base of nothingness, *ākiñcaññāyatana*, T32n1648_p0421c13. See 無所有處.

無所有定, the attainment of the base of nothingness, *ākiñcaññāyatanasamāpatti*, T32n1648_p0421c20. See 無所有處定.

非想非非想處定, the attainment of the base of neither-perception-nor-non-perception, *nevasaññānāsaññāyatanasamāpatt*

悅勝: rejoicing, *abhippamoda,* T32n1648_p0401a05.

舉, arrogance, haughtiness, *unnati*, T32n1648_p0448a09.

相似: conformity, conformable, *anulomika,* T32n1648_p0445a23.

相似忍: acceptance in conformity, compliant acceptance, *anulomikā khanti*, T32n1648_p0445a23, etc.

相似智: conformity-knowledge, *anulomañāṇa*, T32n1648_p0457a06.

隨諦相應智: knowledge in conformity with the truths, *saccānulomika-ñāṇa*. T32n1648_p0445a21, T32n1648_p0445a10

無想梵天: brahmā deities without perception, *asaññabrahmā:* T32n1648_p0446c22.

無想天眾: beings without perception, non-percipient beings, *asaññasatta*, T32n1648_p0447a09.

無記: undetermined, *avyākata*, T32n1648_p0447b08.

有記: determinate, *vyākata*, T32n1648_p0445a20, T32n1648_p0445a26–27, T32n1648_p0445b09, T32n1648_p0453a15–16.

非乘: leading out (of saṃsāra), *niyyānika*, T32n1648_p0447b09.

可知, to be understood, *pariññeyya*, T32n1648_p0453b06. Tibetan: *shes par bya ba.*

可斷, to be abandoned, *pahātabba*, T32n1648_p0453b06. Tibetan: *spangs par bya ba.*

可證: to be realized, *sacchikātabba*, T32n1648_p0453b06. Tibetan: *mngon du bya ba.*

可應修: to be developed, *bhāvetabba*, T32n1648_p0453b06.Tibetan: *bsgom par bya ba.*

身羸: wearying oneself, self-wearying, *attakilamatha,* T32n1648_p0400b22, T32n1648_p0406b27. Cf. 著身疲. One of the two sensuality) the Buddha avoided to realize the Middle Way, *majjhima paṭipadā*; see the *Dhammacakkappavattana Sutta,* S V 42(*Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānu bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā.*) S-a III 108: *Attakilamathānuyogoti attano kila* 297: *... attano kilamathassa anuyogo, attano dukkhakaraṇanti attho.*

羸, wearying, fatigue, *kilamatha,* T32n1648_p0400b22, T32n1648_p0406b27. See 身羸.

資用, requisite, prerequisite, accessory, equipment, *parikkhāra, sambhāra*; T32n1648_p0401c04, T32n1648_p0401c23

定資: the requisites for concentration, accessories for concentration, *samādhi-parikkhāra*: T32n1648_p0407b06 (See A IV 40

satta? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati. Yā kho, bhikkhave, im
vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī ti. A-a*: samādhiparikkhārā ti maggasamādhissa sambhārā*

資: requisite, accessory, *parikkhāra*: T32n1648_p0407b06. As part of 定資.

解脫資用 : requisite for liberation, *vimuttisambhāra*, T32n1648_p0401c04.

資用入道: requisite for entering upon the Path, *maggasambhāra,* T32n1648_p0401c23 (Cf. Pet 148: *Jhānasambhārā nekkhamn*
Abyāpādavitakko sambhāro byāpādavitakkapaṭivinodanādhippāyatā. Avihiṃsāvitakko sambhāro vihiṃsāvitakkapaṭivinodanādhippā
parisuddhājīvo catunnaṃ samāpattīnaṃ sambhāro akammassa vihāritā. Maggasambhāro samāpattipajjanatā. Phalasambhāro jhāna

見愛為觸, clasped with craving and (wrong) views, *taṇhādiṭṭhīhi parāmaṭṭha*, T32n1648_p0401c23.

見愛, craving and (wrong) views, *taṇhādiṭṭhi*, T32n1648_p0401c23.

資用: requisite, *sambhāra,* T32n1648_p0401c23.

資具: requisite, prerequisite, accessory, equipment, *parikkhāra, sambhāra,* T32n1648_p0416a16, T32n1648_p0416a18, T32n1

資具樂: happiness as requisite, *sambhārasukha*, T32n1648_p0416a16, T32n1648_p0416a18.

諸善資具: prerequisite for goodness, *kalyāṇa-parikkhāra*, T32n1648_p0417a08.

升, a measure, *shēng*, T32n1648_p0439c01. See MDBG: 升 shēng to raise / to hoist / to promote / metric liter (also written
dou 斗.

僧伽梨欝多羅僧安陀會, transliterations of 僧伽梨, double layered outer robe of Buddhist monk, *saṅghāṭi*; 欝多羅僧, sing
uttarāsaṅga, 安陀會: the under-robe, a robe worn around the waist, covering the body from the navel to the knees, *antara*
(*ticīvara*) of a Buddhist monk, T32n1648_p0405a02.

僧伽梨, double layered outer robe of Buddhist monk, *saṅghāṭi*, T32n1648_p0405a02.

僧, transliteration of *saṃ/saṅ* as in 僧伽梨, = *saṅghāṭi*, T32n1648_p0405a02. Transliteration of *saṃga/saṅga* as in 欝多羅僧
Transliteration of *saṃgha/saṅgha*, T32n1648_p0411a14.

梨, transliteration of *ṭi* as in 僧伽梨, = *saṅghāṭi*, T32n1648_p0405a02. Transliteration of *gi* or *ni* as in 闍摩達梨, Pali: Yamad
Transliteration: ja/ya-ma-da-ri.

如達: penetration of reality, = *yathāsabhāvapaṭivedha*, T32n1648_p0444c12

恐懼: fear, fear and dread *bhaya, bhayabherava*?, T32n1648_p0401c27. One line earlier in the same passage 恐怖 is used inst
恐懼, is used instead (T32n1648_p0401c27). All three have the same meaning.

驚畏, fear, fear and dread *bhaya, bhayabherava*?, T32n1648_p0401c28. Two lines earlier in the same passage 恐怖 is used in
畏, is used instead (T32n1648_p0401c28). All three have the same meaning.

共起: accompanied by, *sahagata* T32n1648_p0447b09.

樂共起: accompanied by happiness, *sukhasahagata*, T32n1648_p0447b09.

苦共起: accompanied by suffering, *dukkhasahagata*, T32n1648_p0447b09.

不退法: not subject to regress, *avinīpātadhamma*, (= used to describe the irreversible state of stream-enterer, *sotāpanna*) T3

定向: fixed destiny, certainty, *niyata*, (= used to describe the irreversible state of stream-enterer, *sotāpanna*) T32n1648_p04

菩提向: destined for enlightenment, *sambodhiparāyana*, (= used to describe the irreversible state of stream-enterer, *sotāpa*

隸: puppet, *dāruyanta* T32n1648_p0440a21.

隸師: puppeteer T32n1648_p0440a21.

無經營: uninterestedness, unconcern, inactivity, *abyāpāra*/*avyāpāra,* T32n1648_p0419b06ff.

甞 = 嘗 /尝, tastes, experiences, *sāyita*, T32n1648_p0449a10, T32n1648_p0440b22, T32n1648_p0453c26.

田野: site, place, *khetta*, T32n1648_p0440c05.

驚訝: amazed, T32n1648_p0440c06.

喧雜: commotion, tumult, disturbance, (*kolāhala*?) T32n1648_p0440c07.

鮭, fish, T32n1648_p0440c19. In 濕鮭 = "fish sauce" or "fish soup"? It is something mixed with food to soften it.

恒, constantly, persistently, T32n1648_p0425b19 (used alongside 常), T32n1648_p0441a15.

沙門眾, saṅgha of disciples, *sāvakasaṅgha,* T32n1648_p0428c05, also at T01n0026_p0421b25, T23n1435_p0370c02, etc.

排, pushes away, T32n1648_p0402c06.

排, puts up, T32n1648_p0403a27.

禪外行, threshold jhāna, access jhāna, *upacāra-jhāna;* the stage of concentration which precedes, is the antecedent of *jhān*
Cf. 外行定, neighbourhood concentration, *upacāra-samādhi.*

外行禪, threshold jhāna, neighbourhood jhāna, access jhāna, *upacāra- jhāna*; the stage of concentration which precedes, is
Alternative form of 禪外行. Cf. 外行定, neighbourhood concentration, *upacāra-samādhi.*

外行, threshold, approach, access, environs, neighbourhood, vicinity; abbreviation of 禪外行, access-*jhāna,* T32n1648_p04

禪外, threshold jhāna, access jhāna, *upacāra- jhāna*; the stage of concentration which precedes, is the antecedent of *jhāna*,
行.

外定, threshold concentration, access concentration, *upacāra-samādhi,* T32n1648_p0414a25. Alternative form of 外行定.

外行定, threshold concentration, access concentration, *upacāra-samādhi,* T32n1648_p0407b15, T32n1648_p0414a25. Cf. 外

安, absorption, fixedness, fastening, *appanā, appaṇā,* Skt. *arpaṇa;* T32n1648_p0414a21–28, etc. The state (i.e. *jhāna*) when th
object of meditation. It follows threshold jhāna, 禪外行. Cf. Vibh-a 313: *Samādhiyatī ti sammā ādhiyati, niccalaṃ hutvā āramm*

安處, absorption, fixedness, fastening, *appanā, appaṇā,* Skt. *arpaṇa;* T32n1648_p0416a12. An alternative form of 安 used tog
jhāna concentration.

安定, absorption concentration, *appaṇā-samādhi,* T32n1648_p0407b15. The state (i.e. *jhāna*) when the mental factors are in
follows access concentration, 外定. Cf. 安, fixedness, absorption, *appanā, appaṇā.*

現見法樂住: a pleasant abiding in this life, a pleasant abiding here and now, *diṭṭhadhammasukhavihāra* T32n1648_p0461a0

現見法樂樂住: a pleasant abiding in this life, a pleasant abiding here and now, *diṭṭhadhammasukhavihāra* T32n1648_p0407
現見法安樂行 at T03n0190_p0793a14–15, perhaps this is also corresponding to *diṭṭhadhammasukhavihāra.*)

現見法樂, happiness in this life, *diṭṭhadhammasukha;* T13n0397_p0261a09; p0261a17, p0261a21.

現見法, in this life, here and now; *diṭṭhadhamma, diṭṭhadhammika*. Used in opposition to future life, 未來 (Cf. A IV 281: *dhan
samparāyahitāya samparāyasukhāyā ti.* It 16: *diṭṭhadhammikañceva atthaṃ samparāyikañca.*) T25n1510ap0759b12. Cf. T30n1579
diṭṭhadhammasukhavihāra at T32n1648_p0407a14, T32n1648_p0461a02.

栴陀羅人: outcaste, *caṇḍāla*, T32n1648_p0448a17

心成一性: unification of mind, *cetaso ekodibhāva*, T32n1648_p0418b2,

藏蟄: torpid/hibernating, T32n1648_p0448a15. In 如蛇藏蟄: “like a torpid/hibernating snake” simile for the affliction of s

銼, spear, *satti*, T32n1648_p0453c04 (See MDBG.)

三百銼刺喻: simile of the three hundred spear strikes, *sattisata-upama*, (= M III 165–66; S II 100; M I 130)

退分: partaking of falling back, *hānabhāgiya,* T32n1648_p0402a26. A term used in different contexts to denote the grade of
together with 住分: partaking of stability, *ṭhitibhāgiya;* 勝分: partaking of distinction, *visesabhāgiya;* 達分: partaking of pen

住分: partaking of stability, *ṭhitibhāgiya*, T32n1648_p0402a26, T32n1648_p0408b01. A term used in different contexts to de
jhāna, *samādhi, etc.* Used together with 退分: partaking of falling back, *hānabhāgiya;* 勝分: partaking of distinction, *visesabh
nibbedhabhāgiya.*

勝分: partaking of distinction, *visesabhāgiya,* T32n1648_p0399c17, T32n1648_p0402a26. A term used in different contexts t
jhāna, *samādhi,* etc. Used together with 退分: partaking of falling back, *hānabhāgiya;* 住分: partaking of stability, *ṭhitibhāgiy*

達分: partaking of penetration, *nibbedhabhāgiya,* T32n1648_p0402a26. A term used in different contexts to denote the grad
etc. Used together with 退分: partaking of falling back, *hānabhāgiya;* 住分: partaking of stability, *ṭhitibhāgiya;* 勝分: partak

成退分, partakes of falling back, is partaking of falling back, *hānabhāgiya,* T32n1648_p0417c07.

成住分, partakes of stability, is partaking of stability, *ṭhitibhāgiya*, T32n1648_p0417c08.

成勝分, partakes of distinction, is partaking of distinction, *visesabhāgiya*, T32n1648_p0417c08.

成達分, partakes of penetration, is partaking of penetration, *nibbedhabhāgiya,* T32n1648_p0417c08.

寂寂: solitude, *viveka*, T32n1648_p0452c13 T32n1648_p0416b01, etc.

寂寂: stillness, peace, peaceful, *santi*, *santa*, T32n1648_p0431b02-03, T32n1648_p0408a24.

寂寂: calming, settling, *upasama*, at T32n1648_p0418b22.

寂寂處, place of solitude, *suññāgāra, raho, vivittokāsa*, T32n1648_p0429c27, etc.

寂寂解脫 peaceful liberation, *santa-vimokkha*, T32n1648_p0420c19, T32n1648_p0421a15 & 21.

彼觀: reflecting, reflection, considering, *paṭisaṅkhā,* T32n1648_p0400c22.

觀: reflecting, reflection, considering, *paṭisaṅkhā,* T32n1648_p0403c05.

離諸煩鬧: to be without anxiety, *anīgha*, T32n1648_p0435c01. Variant reading: 離諸煩惱鬧.

離諸煩惱鬧: to be without anxiety, *anīgha*, T32n1648_p0435c01 variant reading in footnote.

懈怠睡眠: sloth and torpor, *thīnamiddha / thinamiddha,* the fifth of the five hindrances (*pañca-nīvaraṇa*). = 懈怠: *thīna / thin*

調悔, agitation and remorse, *uddhacca-kukkucca,* T32n1648_p0416b08. The fourth of the five hindrances (*pañca-nīvaraṇa*).

調, agitation, *uddhacca,* T32n1648_p0416b08.

悔, worry, remorse, *kukkucca,* T32n1648_p0416b08.

諳: to be versed in, to know well (the scriptures); T50n2059_p0345a26.

執不一, not taking one side, *anekaṃsagāha,* T32n1648_p0416b21.

恚愛, repulsion and attraction, resentment and approval, *paṭighānunaya* (= *paṭigha + anunaya*), T32n1648_p0437c15. Cf. 愛恚

愛恚, attraction and repulsion, approval and resentment, *paṭighānunaya,/ anunayapaṭigha,* T32n1648_p0437c18. Cf. 恚愛

愛恚近, attraction and repulsion, approval and resentment, *paṭighānunayasamīpa,* T32n1648_p0437c18.

近, near to, close to, *samīpa*, T32n1648_p0437c18.

瞋愛, repulsion and attraction, resentment and approval, *paṭighānunaya* (= *paṭigha + anunaya*), T32n1648_p0438a05. Cf. 恚愛

踊躍, merriment, playfulness, *keḷāyana /kelāyana*, T32n1648_p0437c19.

歡喜, joy, *somanassa*, T32n1648_p0437c19.

堅, firmly, *daḷhaṃ*, T32n1648_p0437a04.

五蓋: *pañca-nīvaraṇa,* T32n1648_p0416b07–8: 五蓋。貪欲瞋恚懈怠睡眠調悔疑: (1) 貪欲: sensual desire, *kāmacchanda*, (2) torpor, *thīna-middha / thina-middha,* (4) 調悔, agitation and worry, *uddhacca-kukkucca,* (5) 疑, uncertainty, *vicikicchā.*

Cf. D I 246: *Kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇ*

調: agitation, *uddhacca*, T32n1648_p0431a20, T32n1648_p0458a29. Cf. 調悔, agitation and worry, *uddhacca-kukkucca*, T32n1

中間, neutrality, *majjhatta*, T32n1648_p0420b13. Cf. 中性.

勝善: superior good, surpassingly good, supremely good, *varakalyāna* ?, T32n1648_p0406c21.

由業: functional, *kiriyāhetuka,* T32n1648_p0449b16.

爾時: at that time, on that occasion, *tena samayena*, T32n1648_p0406c21, T32n1648_p0453c16.

達: penetration, *nibbedha*, as part of 達分: partaking of penetration, *nibbedhabhāgiya,* T32n1648_p0402a26.

明淨: cleansing, *visadakiriyā*, T32n1648_p0414b20.

正受: enters upon (jhāna), entering upon, *upasampajja*, *upasampadā,* T32n1648_p0416a27; T32n1648_p0419a20; etc.

正受, to establish, *saṇṭhapeti, patiṭṭhāti*, *adhiṭṭhāti,* T32n1648_p0440b12, T32n1648_p0421a23, T32n1648_p0414c26.

正受住, abides having entered upon (jhāna); *upasampajja viharati*, T32n1648_p0420b04, etc.

正受入住, abides having entered upon (jhāna); *upasampajja viharati*, T32n1648_p0416b04.

安住: to uphold, *ukkhipitvā ṭhitaṃ,* T32n1648_p0434a12.

解自安: to establish well, to establish, *svādhiṭṭhitaṃ adhiṭṭhāti, abhiniropeti*, T32n1648_p0418a21, T32n1648_p0425a23.

得自安, to direct unto, to fix unto, to implant, *abhiniropeti,* T32n1648_p0416c16. As part of 隨於事心而得自安, to direct tl *abhiniropeti.*

安: support, *patiṭṭhā*. T32n1648_p0434a11.

安: to put down, place, arrange, T32n1648_p0426a05.

安: to apply (oneself to), *niyojeti,* T32n1648_p0408b29.

安: to apply (clay), T32n1648_p0412c29.

安: directing, placing, *abhinipāta*, T32n1648_p0415c09.

欲定: concentration due to zeal, *chanda-samādhi* (as a basis of supernormal power, *iddhipāda*) T32n1648_p0407c16.

後分, life-continuum, *bhavaṅga.* A term frequently used in commentarial Theravada Abhidhamma works. It is explained as *bhava*. T32n1648_p0448b10, etc, T32n1648_p0458a06, T32n1648_p0449a25. For more explanation see Nyanatiloka Thera, *Bu*

勤, dexterous, proficient, skilled, = *dakkha* (Skt. *dakṣa*), T32n1648_p0417a27.

等分, endowed with, possessing, *samaṅgi*, T32n1648_p0445a21.

道等分智: *maggasamaṅgissa ñāṇa*, knowledge of one who possesses the path, T32n1648_p0445a21.

入, adherence, *nivesa* at T32n1648_p0400c20

聚: accumulation, *āyūha* T32n1648_p0451b18, T32n1648_p0453a25

隨觀: contemplation, observation, *anupassana,* T32n1648_p0430b25ff, etc.

門: door, way, method, *vidha* T32n1648_p0447b19.

有邊: limitation, finitude, *pariyanta*, T32n1648_p0401b25, etc.

平等: neutrality, equipoise, *tatramajjhatta, majjhatta,* T32n1648_p0419b01, T32n1648_p0419b08. Cf. 中性, 中, 心平等, 中間

分別: "causes to cease to be", as a misunderstanding of *vibhāveti* as "discerns," T32n1648_p0421c16

物, worldly matter, flesh, *āmisa*, at T32n1648_p0458a10

厭患: disgust, disenchantment, *nibbidā*, T32n1648_p0431c15, T32n1648_p0445b11

厭: one who is free from sensuality, dispassionate, *vītarāga*, T32n1648_p0445b13-14 and T32n1648_p0426b17 , T32n1648_p
(as a result of developing *samādhi*), *kāmesu vītarāga,* T32n1648.

無欲, dispassionate, one who is free from sensuality, *vītarāga*, T32n1648_p0426b20. Cf. 厭欲

厭欲, dispassionate towards sense-pleasures, *kāmesu vītarāga,* T32n1648_p0445b13-14 and T32n1648_p0426b17 , T32n1648_

The 厭欲人,"one who is dispassionate towards sense-pleasures," is a person who is a worldling, *puthujjana*, who has devel
sensuality, see Vin I 295: *Yepi te, ānanda, puthujjanā kāmesu vītarāgā, tesampi asuci na muccati, Vin-a 1128: puthujjanā kāmesu vīt
satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṃ so apuññaṃ p
kammavādikiriyavādimhi lokiyapañcābhiññe.*

持, expanding, distending, *vitthambhana/ vistambhana,* T32n1648_p0439b09; T32n1648_p0439c29. Used in the Pali Abhidha

受持, to determine, to resolve, resolve, *adhiṭṭhāti, adhiṭṭhāna*, T32n1648_p0435b26, T32n1648_p0418b07, T32n1648_p0415c
T32n1648_p0442a14, T32n1648_p0461b16 T32n1648_p0437a04.

堪受持, malleability, *kammaññatā* , T32n1648_p0445c24.

隨守護, maintaining, preservation, *anupālana*, T32n1648_p0446a19, cf. T32n1648_p0415c06.

初, beginner, *ādikammika*, as part of 初坐禪人: beginner meditator, *ādikammika-yogāvacara*, *ādikammika-yogī,* T32n1648_p0

初業, [the result of] former deeds, former action, previous action, *purāṇa-kamma* (Skt.: *pūrva-karma*), T32n1648_p0445c29,

威儀: restraint, *saṃvara.* T32n1648_p0399c21, T32n1648_p0402b20, T32n1648_p0400c26-27, etc.

除, to remove, *ugghāṭeti,* T32n1648_p0420c23.

除, mastery, authority, conqueror, overcoming, *abhibhū,* T32n1648_p0457a18, T32n1648_p0423a24, etc.

除入: bases of overcoming, bases of mastery, *abhibhāyatana*, T32n1648_p0423a24, etc. There are eight kinds; see D II 110, D
them as means for overcoming opposing states and as the *jhānas* that master the *kasiṇa* meditation objects. See D-a II 561:
abhibhavanti? Paccanīkadhammepi ārammaṇānipi. Tāni hi paṭipakkhabhāvena paccanīkadhamme abhibhavanti, puggalassa ñāṇutto
abhibhāyatanānīti ettha abhibhuyyamānāni āyatanāni etesaṃ jhānānanti abhibhāyatanāni, jhānāni. Āyatanānīti adhiṭṭhānaṭṭhena ā
puggalo visadañāṇo kiṃ ettha ārammaṇe samāpajjitabbaṃ. Na mayhaṃ cittekaggatākaraṇe bhāro atthī ti, tāni ārammaṇāni abhibha
appanaṃ nibbattetīti attho. Evaṃ uppāditāni jhānāni abhibhāyatanānī ti vuccanti.

惱: anger, annoyance, vexation, *āghāta* T32n1648_p0416b09.

惱處: ground for anger, base for vexation, *āghāta-vatthu,* T32n1648_p0416b09. There are ten bases. See A V 150: *Dasayimāni*
Anatthaṃ me acarī ti āghātaṃ bandhati; anatthaṃ me caratī ti ... anatthaṃ me carissatī ti ... piyassa me manāpassa anatthaṃ acarī ti
appiyassa me amanāpassa atthaṃ acarī ti ... atthaṃ caratī ti ... atthaṃ carissatī ti āghātaṃ bandhati; aṭṭhāne ca kuppati.

起: emerges (from jhāna), *vuṭṭhāti* at T32n1648_p0420c22.

安詳起: to emerge, *vuṭṭhāti*, T32n1648_p0448b10. Used in the context of entering upon and emerging from concentration
used, which is a corruption. 入定 in the same sentence corresponds to "entering upon" *samāpajjati*. Cf. 安詳出 & 安詳而

Earlier 安詳出 and 安詳而起 and 安祥念起 corresponded to *sato vuṭṭhahati,* but here the parallel just has *vuṭṭhāti*: T32n16
後分安詳 = Vibh 321, § 766: *Pañcahi viññāṇehi na samāpajjati na vuṭṭhātī ti ...* Cf. 入已安詳出, having entered and having em
T32n1648_p0461b26 = Vism *samāpajjitvā vuṭṭhāya.* So too T32n1648_p0442b06: 入第四禪安詳出 = Vism XII.57: *... jhānaṃ sa*

安詳而起, to emerge from, *or*, to mindfully emerge from, *vuṭṭhāti*, *sato vuṭṭhahati,* T32n1648_p0422a06–07, T32n1648_p042
emerging from concentration attainments. Cf. 安詳念入安祥念起, to mindfully enter upon and mindfully emerge, *sato sa*

安詳出, to emerge from, *or*, to mindfully emerge from, *vuṭṭhāti*, *sato vuṭṭhahati,* T32n1648_p0442b01.

入已安詳出, having entered and having emerged from, *samāpajjitvā vuṭṭhāya* (or *samāpajjitvā vuṭṭhahitvā*), T32n1648_p046

安詳出, to emerge from, *or*, to mindfully emerge from, *vuṭṭhāti*, *sato vuṭṭhahati,* T32n1648_p0461b26. See 安詳起 & 安詳念

安詳念出, to mindfully emerge, *sato vuṭṭhahati,* T32n1648_p0442a13. See 安詳起 & 安詳而起.

安詳念入安祥念起, to mindfully enter upon and mindfully emerge, *sato samāpajjati sato vuṭṭhahati,* T32n1648_p0421b11. C

Cf. M-a IV 90: *Sato vuṭṭhahatīti satiyā samannāgato ñāṇena sampajāno hutvā vuṭṭhāti.* D-a 1059, A-a III 231: *Taṃ samādhiṃ samā*
samāpajjati, satova vuṭṭhahati. Yathāparicchinnakālavasena vā sato samāpajjati, sato vuṭṭhahati.

安詳念入, to mindfully enter upon, *sato samāpajjati,* T32n1648_p0421b11.

安祥念起, to mindfully emerge, *sato vuṭṭhahati.* T32n1648_p0421b11. Cf. 安詳起, 安詳念出, 安詳而起.

念入, to mindfully enter upon, *sato samāpajjati,* T32n1648_p0420c22.

安詳念, mindfully, *sato,* T32n1648_p0442a13. Apparently the Chinese translator was not sure whether *sato* meant "peaceful gave both meanings. See 安詳起 & 安詳而起 & 安詳念出.

寂寂作意, to attend as as peaceful, *santato manasikaroti*, T32n1648_p0422a07.

令起住: to dwell having entered upon, *upasampajja viharati*, T32n1648_p0461a04.

令起: to define, definition (of noble truths), defines, analyses, determines, *vavatthāpana, vavatthāna, vavattheti/vavatthapeti*

令起: to induce, to produce, cause to arise (*jhāna*, *nimitta*, etc.), T32n1648_p0408a13, T32n1648_p0414b18, T32n1648_p0414

能起 to define, analyze, determine, *vavattheti, vavatthapeti*, *vavatthāna*. T32n1648_p0452c23–24. Tibetan: *rnam par bzhag pa.*

爲: for, for the purpose of, = dative case, T32n1648_p0445b05.

取: to regard, to focus on, *upasaṃharati* T32n1648_p0441b23-29.

處, near cause, footing, *padaṭṭhāna*, T32n1648_p0406c23 T32n1648_p0419b08, etc.

作, intimation, *viññatti/vijñapti* at T32n1648_p0445c23–24

身作: bodily intimation, *kāya-viññatti* T32n1648_p0445c23–24.

口作: verbal intimation *vāca-viññatti* T32n1648_p0445c23–24.

智: perceiving, *saṅjānana*, T32n1648_p0414a01, T32n1648_p0420c29, T32n1648_p0421a04

放意, the mind leaps forth/enters, *cittaṃ pakkhandati,* T32n1648_p0438b06

善取: to exert well/thoroughly, *sādhukaṃ paggaṇhāti*, T32n1648_p0415a02-03

皆: entire, whole, total, *kevala*, T32n1648_p0450a20

得勝: attain distinction, *visesādhigama,* T32n1648_p0414a24, T32n1648_p0421b08 etc.

功德相應: associated quality T32n1648_p0416b05–6, etc.

遠離: giving up, relinquishing, *paṭinissagga* T32n1648_p0452b08

無處: rejection, non-attachment, dislocation, *anālaya*, T32n1648_p0452b08. (Used in the definition of the Third Noble Trut

彼事: that same object, *tad-ārammaṇa*, T32n1648_p0449b17

作: aspiration, direction, *paṇidhi/praṇidhi*, T32n1648_p0400c20 (As opposite of 無作, *appaṇihita*, the undirected.

不淨: foul, *asubha*, T32n1648_p0425b24. (With reference to "The Skt. *aśubha* is transliterated as 惡露 (Pali *asubha*)." in the *Vimuttimagga* translation has 不淨, corresponding to *asuci*, "unclean," (T32n1648_p0400c18, etc.). Pali parallels, however,

惡露 is not found in the *Vimuttimagga* translation, T32n1648.)

種類: similarity, *sabhāga,* T32n1648_p0440a03 ff

依: authority, supremacy, dominance, lordship, power, Pali *ādhipatteyya*, *ādhipacca*/Skt *ādhipatya*, T32n1648_p0452c14, T32

自身依: oneself as authority, *attādhipateyya*, T32n1648_p0447c29. See A I 147, D III 220: *Tīṇi ādhipateyyāni – attādhipateyyaṃ,* oneself as authority is the cause for *hiri*, conscience, 慚. See S-a III 978: *Api c' ettha ajjhatta-samuṭṭhānā hirī. Bahiddhā samuṭṭh Lokādhipateyyaṃ ottappaṃ*. Cf. T32n1648_p0447c27–28. Cf. 依身 (see below).

世依, the world as authority, *lokādhipateyya*, T32n1648_p0447c28. See A I 147, D III 220: *Tīṇi ādhipateyyāni – attādhipateyyaṃ Api c' ettha ajjhatta-samuṭṭhānā hirī. Bahiddhā samuṭṭhānaṃ ottappaṃ. Attādhipateyyā hirī. Lokādhipateyyaṃ ottappaṃ*. Having th shame, 愧. See S-a III 978: *Api c' ettha ajjhatta-samuṭṭhānā hirī. Bahiddhā samuṭṭhānaṃ ottappaṃ. Attādhipateyyā hirī. Lokādhipa* (see below)

依世: the world as authority, *lokādhipateyya*, T32n1648_p0401c25. In the context of 依世戒, virtue that has the world as au *attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ*

依身: oneself as authority, *attādhipateyya*, T32n1648_p0401c25. In the context of 依身戒, virtue that has oneself as authori *attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ*

依法: the Dhamma as authority, *dhammādhipateyyo,* T32n1648_p0401c25. In the context of 依法戒, virtue that has the Dha *ādhipateyyāni – attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ*

離縛: detachment, *visaṃyoga* ?, T32n1648_p0399c22

所觸, held on to, grasped, clasped, *parāmaṭṭha,* p.p. of *parāmāsa*, holding on to, holding on to (views, virtue, vows), T32n164 enterer (*sotāpanna*) does not hold onto/grasp virtue.

觸: held on to, clasped to, *parāmaṭṭha*, T32n1648_p0401c22

開: abolishing/removing, *samugghāta.* T32n1648_p0452c23–25. = Skt. *samudghāta* in Tibetan quotation, *yang dag par 'joms pa*

門: chief, first, foremost, headed by (in cpds.), *pamukha* T32n1648_p0452c23–25

癡: ignorant/unlearned, *avyatta,* T32n1648_p0418a13

一切心: whole mind, *sabbacetasā,* T32n1648_p0428b07–8. See 攝一切心.

攝: to collect together, to compose (the mind), *samannāharati.* T32n1648_p0428b07–8. See 攝一切心.

攝一切心, to compose the whole mind, *sabbacetasā samannāharatvā.* T32n1648_p0428b07–8, etc. See M-a II 243: *Sabbacetasā akaronto sakalacittena samannāharitvā.* S-a II 197: *Sabbacetasā samannāharitvāti cittassa thokampi bahi gantuṃ adento sabbena sa*

秋: autumn, fall; T50n2059_p0345b03.

取相: grasping-sign, acquiring-sign, learning-sign; *uggaha-nimitta.* The sign that is the preliminary sign in the developmen development of jhānic concentration. It is imperfect and is to be developed futher and be turned into the counterpart-sig

Purification IV.29–30 (= *Visuddhimagga* p. 125–26); T32n1648_p0413c19–24.

僧伽斯那: Saṅghasena, the compiler of the *Sūtra of the 100 Parables*, 百喻經. According to the biography of his pupil Guṇav teacher in India. He extracted parables from the Sūtra-piṭaka to compile the *Sūtra of the 100 Parables*. Guṇavṛddhi, who trav this Sūtra, which he knew by heart, into Chinese in 492. Reference: T50n2059_p0345a25– b01.

毘, transliteration of *vṛ* or *vu* as in 求那毘地 = Guṇavṛddhi/ Guṇavuddhi.

求, transliteration of *gu* as in 求那毘地 = Guṇavṛddhi/ Guṇavuddhi.

抄: Does 抄 in the following passage from Guṇavṛddhi's biography mean "extract and annotate from a text" (i.e., the mea extracted parts, but did not annotate them: T50n2059_p0345b01: 抄修多羅藏中要切譬喻撰為一部 : "Formerly in India S the Sūtra-piṭaka and compiled them as one book." The DrEye glossary just gives "copy, transcribe" for 抄, and MDBG: "to to transcribe / to take a shortcut / to search and confiscate."

其: its, its own, for it, his, to him, for him, *tassa*, T32n1648_p0449a16, etc. Corresponding to a dative and genitive 3d perso

地, transliteration of *dhi*, as in as in 求那毘地 = Guṇavṛddhi/ Guṇavuddhi.

三十八行處: thirty-eight meditation subjects, *aṭṭhatiṃsa kammaṭṭhāna*, T32n1648_p0411a16; T32n1648_p0411a08. All the m in the *Vimuttimagga* and Pali commentaries, that is, (1–10) the ten totalities or kasiṇas (*kasiṇa*, 一切入)—earth-kasiṇa (*paṭh* 一切入), fire-kasiṇa (*tejokasiṇa*, 火一切入), wind-kasiṇa (*vāyokasiṇa*, 風一切入), blue-kasiṇa (*nīlakasiṇa*, 青一切入), yellow (*lohitakasiṇa*, 赤一切入) white-kasiṇa (*odātakasiṇa*, 白一切入), space-kasiṇa (*ākāsakasiṇa*, 虛空一切入), consciousness-kasi perceptions of the foul (*dasa asubhasaññā,* 十不淨想), namely, the perception of the bloated (膖脹想, *uddhumātakasaññā*), t the perception of the festering (潰爛想, *vipubbakasaññā*), the perception of the cut up (斬斫離散想, *vicchiddakasaññā*), the *vikkhāyitasaññā*), the perception of the scattered (棄擲想, *vikkhittakasaññā*), the perception of the slain and scattered (殺戮 the blood-smeared (血塗染想, *lohitakasaññā*), the perception of the maggot-infested (虫臭想, *puḷavakasaññā*) and the perc the ten recollections (十念, *dasa anussatiyo*), namely, recollection of the Buddha (*buddhānussati,* 念佛), recollection of the I Saṅgha (*saṅghānussati,* 念僧), recollection of virtue (*sīlānussati,* 念戒), recollection of generosity (*cāgānussati,* 念施), recolle of death (*maraṇānussati,* 念死), recollection of the body (*kāyagatāsati,* 身念), mindfulness of breathing (*ānāpānasati,* 念數息 (31–34) the four immeasurables (*appamāṇāni,* 四無量心): loving-kindness (*mettā*, 慈), compassion (*karuṇā*, 悲), appreciativ the defining of the four elements (*dhātu-vavatthāna*, 觀四大); (36) the perception of the loathsomeness of food (*āhāre paṭik* (*ākiñcaññāyatana*, 無所有處), and (38) the base of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana,* 非非想

三十八行: thirty-eight meditation subjects. T32n1648_p0411a08; T32n1648_p0454c09. See 三十八行處.

不淨想: Add to entry: See 十不淨想.

十不淨想: ten perceptions of foulness, *dasa asubhasaññā,* T32n1648_p0411a11–13 and T32n1648_p0424c18 until 426a26–29. contemplating dead human bodies in various stages of decay in cemeteries. The purpose is the overcoming of sensual desi the first *jhāna*.
They are: the perception of the bloated (膖脹想, *uddhumātakasaññā*), the perception of the livid (青淤想, *vinīlakasaññā*), th *vipubbakasaññā*), the perception of the cut up (斬斫離散想, *vicchiddakasaññā*), the perception of the gnawed (食噉想, *vikkh* 想, *vikkhittakasaññā*), the perception of the slain and scattered (殺戮棄擲想, *hatavikkhittakasaññā*), the perception of the b perception of the maggot-infested (虫臭想, *puḷavakasaññā*) and the perception of the skeleton (骨想, *aṭṭhikasaññā*).
They are part of the 三十八行處, thirty-eight meditation subjects, *aṭṭhatiṃsa kammaṭṭhāna.* See also 不淨想. For detailed e

Chapter VIII, *Path of Purification* (*Visuddhimagga*) Chapter VI. They are listed at Vism III.105/p.110 and Paṭis I 49. See also 九

十不淨: ten kinds of foulness, ten foulnesses, *dasa asubhā,* T32n1648_p0412a03, T32n1648_p0426b10 & 426b25. The ten are: *vikkhāyitaka, vikkhittaka, hatavikkhittaka, lohitaka, puḷavaka, aṭṭhika.* See 十不淨想.

膖脹想: perception of the bloated; *uddhumātakasaññā,* T32n1648_p0424c18–19. One of the ten perceptions of foulness (*asuḷ*

青淤想: perception of the livid, perception of the discoloured, *vinīlakasaññā,* T32n1648_p0425c01–04. One of the ten percep
九想. Variant reading: 青瘀想.

青淤: livid, discoloured, *vinīlaka.* T32n1648_p0425c01–04. Variant reading: 青瘀. Part of 青淤想, perception of the livid, pe

潰爛想: perception of the festering, perception of the decomposing, *vipubbakasaññā,* T32n1648_p0425c08–12. One of the te
淨想.

斬斫離散想: the perception of the cut up; *vicchiddakasaññā,* T32n1648_p0425c17–21. One of the ten perceptions of foulnes

斬斫離散: cut up, chopped off; *vicchiddaka,* T32n1648_p0425c17–21. Part of 斬斫離散想: the perception of the cut up; *vicch*

食噉想: the perception of the gnawed; *vikkhāyitasaññā*, T32n1648_p0425c23. One of the ten perceptions of foulness (*asubha*

棄擲想: the perception of the scattered, *vikkhittakasaññā,* T32n1648_p0425c29. One of the ten perceptions of foulness (*asuḷ*

殺戮棄擲想: the perception of the slain and scattered, *hatavikkhittaka-saññā*, T32n1648_p0426a07–11. One of the ten perce

殺戮, slain, hacked, *hata*, T32n1648_p0426a07. As part of 殺戮棄擲想.

血塗染想: the perception of the blood-smeared, *lohitaka-saññā*, T32n1648_p0426a14–19. One of the ten perceptions of foul

血塗染: blood-smeared, bloody, *lohitaka* (or *lohitamakkhita*), T32n1648_p0426a14. Part of 血塗染想.

虫臭想: the perception of the maggot-infested, *puḷavakasaññā*, T32n1648_p0426a20–24. One of the ten perceptions of foulr

虫臭: maggot-infested, *puḷavaka*, T32n1648_p0426a20. As part of 虫臭想.

虫: maggot, *puḷava*, T32n1648_p0426a20. Part of 虫臭想.

骨想: the perception of the skeleton, *aṭṭhikasaññā*, T32n1648_p0426a26–29. One of the ten perceptions of foulness (*asubhas*

十念: the ten recollections, *dasa anussatiyo*. T32n1648_p0411a13–15; T02n0125_p0550b19. Ten meditation subjects in whicl
plays a crucial role.
They are the recollection of the Buddha (*buddhānussati,* 念佛), recollection of the Dhamma (*dhammānussati,* 念法), recollec
recollection of virtue (*sīlānussati,* 念戒), recollection of generosity (*cāgānussati,* 念施), recollection of deities (*devatānussati,*
recollection of the body (*kāyagatāsati,* 念身), mindfulness of breathing (*ānāpānasati,* 念安般), recollection of stilling (*upasa*
處, thirty-eight meditation subjects, *aṭṭhatiṃsa kammaṭṭhāna* and are listed at *Path of Purification, Visuddhimagga* III § 105/p.
(*Vimuttimagga*) Chapter VIII (T32n1648_p0426b26 until 434c24), *Path of Purification* (*Visuddhimagga*) Chapter VII. In the Ekôt
recollections are listed (in verse) as: 念佛 法念 僧念 及 戒念 施念 去念 次天念 息念 安般 及 身念 死念 除亂謂十念.

念佛: recollection of the Buddha, *buddhānussati,* T32n1648_p0411a14, T32n1648_p0426b26 until 428a27. The meditative rec
(*buddhaguṇa*, 佛功德) as found in the "*Itipi so...*" formula. For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Cha
Purification (*Visuddhimagga*) Chapter VII § 1–67. It is one of the 三十八行處, thirty-eight meditation subjects and 十念, the

念法: recollection of the Dhamma, *dhammānussati* T32n1648_p0411a14. The meditative recollection of the diverse good qu
formula. For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Chapter VIII (T32n1648_p0428a28 until p0428b27), *P*
88. It is one of the 三十八行處, thirty-eight meditation subjects and 十念, the ten recollections.

念僧: recollection of the Saṅgha, *saṅghānussati,* T32n1648_p0411a14. The meditative recollection of the diverse qualities o
For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Chapter VIII (T32n1648_p0428b28 until 429a07), *Path of Purifi*
one of the 三十八行處, thirty-eight meditation subjects and 十念, the ten recollections.

念戒: recollection of virtue, *sīlānussati,* T32n1648_p0411a14. The meditative recollection of the purity of one's virtue. For d
(*Vimuttimagga*) Chapter VIII (T32n1648_p0429a08 until p0429a29), *Path of Purification* (*Visuddhimagga*) Chapter VII § 101–10
meditation subjects and 十念, the ten recollections.

念施: recollection of generosity, *cāgānussati,* T32n1648_p0411a14. The meditative recollection of one's generosity. For deta
(*Vimuttimagga*) Chapter VIII (T32n1648_p0426b26 until 428a27), *Path of Purification* (*Visuddhimagga*) Chapter VII.107–114. It
subjects and 十念, the ten recollections.

念天: recollection of deities, *devatānussati,* T32n1648_p0411a14. The meditative recollection one's one's own qualities of fa
possessed in order to be reborn as the deities they are now. For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) C
Path of Purification (*Visuddhimagga*) Chapter VII.115–118. It is one of the 三十八行處, thirty-eight meditation subjects and

念安般: mindfulness of breathing, *ānāpānasati,* T32n1648_p0429c17, T02n0125_p0553b10, etc. Cf. 念安. The meditative mi
the purpose of developing concentration and insight (*samatha-vipassanā*). For detailed explanations, see *Path of Freedom* (*Vi*
until 431c12), *Path of Purification* (*Visuddhimagga*) Chapter VIII § 148–244. It is one of the 三十八行處, thirty-eight meditati

念死: recollection of death, *maraṇānussati,* T32n1648_p0431c13. The meditative recollection of one's own death. For detail
Chapter VIII (T32n1648_p0431c13 until 432c14), *Path of Purification* (*Visuddhimagga*) Chapter VIII § 1–41. It is one of the 三十
念, the ten recollections.

身念: mindfulness directed to the body, mindfulness occupied with the body; *kāyagatāsati,* T32n1648_p0411a14. It is the pr
of one's body. It is developed through contemplating the thirty-two parts of the body starting with head-hair. For detailed
Chapter VIII (T32n1648_p0432c15 until p0434b22), *Path of Purification* (*Visuddhimagga*) Chapter VIII § 42–144. It is one of the
十念, the ten recollections. 念身 is the normal form; a variant used a few times in Vim is 身念.

念寂寂: recollection of stilling, recollection of peace, *upasamānussati,* T32n1648_p0411a14. The recollection of the cessatio
亂) that cause suffering (*dukkha*). For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Chapter VIII, (T32n1648_p0
(*Visuddhimagga*) Chapter VIII § 245–251. It is one of the 三十八行處, thirty-eight meditation subjects and 十念, the ten rec

觀四大: defining of the four great entities, determinination of the four elements, *catu-dhātu-vavatthāna, dhātu-vavatthāna,*
contemplative defining or resolution of the specific characteristics (*salakkhaṇa*)—such as hardness, cohesion, heat, movem
in one's own body, with the purpose of overcoming the deluded perception of a self-existent being, 眾生想, or self, *attā*. F
(*Vimuttimagga*) Chapter VIII (T32n1648_p0438b25 until p0440b13), *Path of Purification* (*Visuddhimagga*) Chapter XI § 27–117.

meditation subjects.

食不耐想: perception of repulsiveness of food, *āhāre paṭikkūlasaññā,* T32n1648_p0411a14, T32n1648_p0440b14. The conten nourishment that is eaten or drunk for the purpose of overcoming greed for food. For detailed explanations, see *Path of Fr* (T32n1648_p0434b23 until p0441a09), *Path of Purification* (*Visuddhimagga*) Chapter XI § 1–26. One of the 三十八行處: thirty-

眾, Saṃgha, *saṅgha*, T32n1648_p0429a04. Alternative form of 僧.

脹: bloated, swollen, part of *uddhumāta,* 膖脹 (in *uddhumātakasaññā,* 膖脹想). (= 膨脹 in DDB. See MDBG: 脹: dropsical / sw

青淤: livid, black-and-blue, blue-bruised, *vinīlaka,* T32n1648_p0425c01–04. See 青淤想.

棄擲: scattered, *vikkhittaka,* T32n1648_p0425c29. See 棄擲想.

佛功德; *buddhaguṇa* = qualities of the Buddha; T32n1648_p0426c02. The qualities/merits of the Buddha as recollected in th

處處方: in all directions, here and there; *disā-vidisāsu, diso disā,* T32n1648_p0426a01.

不耐: repulsiveness, repulsive, loathsome, *paṭikkūla,* T32n1648_p0425b24T32n1648_p0440b14; T32n1648_p0441b19. Used a food, *āhāre paṭikkūlasaññā,* in the practice of the noble powers, *ariyiddhi*, 聖變, and in the practice of the perception of foul

非不耐, non-repulsive, *appaṭikūla*, T32n1648_p0441b19. See 不耐.

不可耐, repulsive, *paṭikkūla*, T32n1648_p0425b24. See 不耐.

不耐想: *paṭikkūlasaññā,* perception of repulsiveness. Used as part of 食不耐想: perception of repulsiveness of food, *āhāre p* (聖變).

聖變: supernormal power of noble ones, *ariyā iddhi, ariyiddhi*; T32n1648_p0441b09 (Given as 聖辯 in the explanation at T32 perceive and transcend something at will in five ways: (1) to perceive the non-repulsive in the repulsive (*paṭikkūla*, 不耐), (3) to perceive the non-repulsive in the non-repulsive and in the repulsive, (4) to perceive the repulsive in the repulsive a non-repulsive and the repulsive and dwell equanimous toward it, mindfully and aware. See Paṭis II 212–13, M III 301, etc.

光明處: location, *okāsa, avakāsa,* T32n1648_p0425a11

攝一切心: to compose the whole mind, to gather the whole mind; *sabbacetasā samannāharitvā;* T32n1648_p0425b11; etc. Co when disciples would listen attentively to the Buddha's teaching, e.g. S I 112: *... bhikkhū aṭṭhiṃ katvā manasi katvā sabbaceta* readings *sabbacetaso* and *sabbaṃ cetasā* are also found instead of *sabbacetasā.*) In the *Vimuttimagga* it is used in the context o making the mind undisturbed.

次第法; proceeding along the track, keeping properly to the track; *vīthi-sampaṭipādana;* T32n1648_p0425b09. This means th the track meditation subject and not be distracted by external things. See *Visuddhimagga*(*Path of Freedom*) VI § 21 and *Visuc sampaṭipādanatthā ti.*

從其自性修行: according to the state of its essential nature, *sabhāvabhāvato*, T32n1648_p0425a01–02.

波利弗多: Pāṭaliputta, T32n1648_p0441a13. Transliteration: *pa-li-pu-ta.* The city of Pāṭaliputta—modern Patna—was the ca

眾生想: the perception of a being, *sattasaññā*, T32n1648_p0438b28. The distorted perception that there is a permanent, sel

通達空: entering into emptiness, *suññataṃ avagāhati*, T32n1648_p0438b27. A stage in insight (*vipassanā*) meditation when t factors that are dependent on it are seen with penetrative insight as being empty of as self, *attā*. (Charles: This term is alsc Sūtras, etc, e.g. T07n0220_p0083b12, T11n0312_p0741a23, but it might have a different sense there. Please check. The char *avagāha*; see note below.)

通達: immersion, to immerse, to plunge into, to enter into, Pali *avagāhati, avagāha*, Skt: *avagāha,* T32n1648_p0438b27. See j

遍觀: distinguishing, noticing, discerning, characterizing, Pali, *upalakkhaṇā,* skt. *upalakṣaṇa*, T32n1648_p0425b03.

受持: to retain, uphold, keep in mind, reflect; Pali: *upadhāraṇa, upadhāreti*, Skt: *upadhṛ*, T32n1648_p0425a23, T32n1648_p04 of 受持, which is used in all the 9 following parallel sections in the 10 recollections of the foul. *Upadhāraṇā* can have both Cf. Vism-mhṭ I 207 (Be): *Sādhukaṃ upadhāretabbañceva vavatthapetabbañcā ti sakkaccaṃ satiyā sallakkhetabbañceva paññāya ni dhāraṇañcettha sallakkhaṇaṃ. Paññā pavicayo ti niddiṭṭhā, pavicayo cettha nicchayoti. Atha vā upadhāretabbanti satipubbaṅgamāy paññā atthi. Vavatthapetabbanti paññāpubbaṅgamāya satiyā nicchinitabbaṃ. Paññāsahitā eva hi sati idhādhippetā, na tabbirahitā.* I *ti tasmiṃ nīlanimitte nīlamitisaññaṃ paṭilabhati. Suggahitaṃ karotī ti parikammabhūmiyaṃ suṭṭhu uggahitaṃ karoti. Sūpadhāritaṇ katvā upadhāreti. Svāvatthitaṃ avatthāpeti ti appanābhūmiyaṃ suṭṭhu nicchitaṃ nicchināti. Vavatthāpetī ti pi pāṭho. Ajjhattañhi nī akkhitārakāyaṃ vā karoti*. Cf. Paṭis-a I 15, Nidd-a I 121: *Upadhāraṇaṃ vā, kusalānaṃ dhammānaṃ patiṭṭhānavasena ādhārabhāvo*

觀, to define, determine, fix, designate; Pali *vavatthāna,* Skt *vyavasthā,* T32n1648_p0440b07. The defining or determining of shape of a corpse that is contemplated (see T32n1648_p0425a04), the four elements, name-and-matter, the four noble trut *catudhātuvavatthāna,* 觀四大.

無所有處, the base of nothingness, *ākiñcaññāyatana,* T32n1648_p0421c04. It is the third immaterial concentration attainm being devoid of consciousness, which was the object of the previous, second immaterial attainment, the base of boundless Bodhisatta learnt this attainment from Āḷāra Kālāma (M I 164, etc.) but realized that it was not the Nibbāna he was lookin of nothingness.
For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Chapter VIII (T32n1648_p0421c02 until p0421c25), *Path of Pur* one of the 三十八行處, thirty-eight meditation subjects.

非想非非想處: the base of neither-perception-nor-non-perception, *nevasaññānāsaññāyatana*, T32n1648_p0421c27. The tra associated states neither has perception nor has no perception because of the absence of gross perception and the presen perception-nor-non-perception" (*Path of Purification, Visuddhimagga* X § 49, translated by Bhikkhu Ñāṇamoli). Being the fo *samāpatti*), the *nevasaññānāsaññāyatana* is the highest concentration attainment that can be attained by worldlings, *puthuj puggala*). Because it is the highest in the three realms of existence (*bhava*), it is called the "peak of existence," *bhavagga* (A- from Udaka Rāmaputta (M I 165, etc.) but realized that it was not the Nibbāna he was looking for and that it led to rebirth non-perception.
For detailed explanations, see *Path of Freedom* (*Vimuttimagga*) Chapter VIII (T32n1648_p0421c26 until p0422a27), *Path of Pur* one of the 三十八行處, thirty-eight meditation subjects.

作分明處: cleaning the physical basis/site, *vatthuvisadakiriyā, <bibl type*="canonref">解脫道論 T 1648.32.414b23, T 1648.32 of the physical basis" is explained as cleaning the body and the surroundings as a preliminary for meditation practice; see

緣: condition, *paccaya, <bibl type*="canonref">解脫道論 T 1648.32.439c18</bibl> See Nyanatiloka, *Buddhist Dictionary*, s.v. "p

Theravāda tradition there are 24 modes of conditionality which apply to all mental and physical states and occurrences, a
In the *Path of Freedom*, *Vimuttimagga*, a Theravāda work extant only in a Chinese translation (解脫道論, T 1648.32) several
aññamañña-paccaya; 業緣: action-condition, *kamma-paccaya;* 依緣: decisive-support-condition, *upanissaya-paccaya;* 共生緣:
post-arising condition, *pacchājāta-paccaya;* 報緣, pre-arising condition, 初生緣 (implied in *Vimuttimagga* by 初生); result-
condition, *atthi-paccaya;* 非有緣: absence-condition, *natthi-paccaya;* 根緣: faculty-condition, *indriya-paccaya;* 食緣: nutrime
condition and/or contiguity or immediacy-condition, *anantara* and/or *samanantara-paccaya*) are given as a means for deve
elements and the sense-bases.

食緣: nutriment-condition, *āhāra-paccaya.* <bibl type="canonref">解脫道論 T32n1648_p0439c16</bibl> One of the 24 conc
Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist Dictionary*, s.v. "*paccaya*": "As a supporting condition it denotes the
material food *kabalinkārāhāra*, 2: contact, *phassa*, 3: mental intention, *mano-sañcetanā*, 4: consciousness, *viññāṇa*."

根緣: faculty-condition, *indriya-paccaya.* <bibl type="canonref">解脫道論 T32n1648_p0439c16</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
20 faculties, indriya. Of these 20 faculties, the 5 physical sense-organs form a condition only for unmaterial phenomena vi
the remaining abilities, for the co-nascent mental and material phenomena."

展轉緣: mutuality-condition, *aññamañña-paccaya.* <bibl type="canonref">解脫道論 T 1648.32.439c18</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
as the 4 physical elements, are, conditioned by way of mutuality just like three sticks propped up one by another. The me
way of mutuality; so also are the 4 elements, and also mentality and materiality at the moment of conception."

業緣: action-condition, *kamma-paccaya.* <bibl type="canonref">解脫道論 T 1648.32.439c14</bibl>
One of the 24 conditions as given in the Ab hidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
cetanā, in a previous birth as the generating condition cause of the 5 sense-organs, the fivefold sense-consciousness, and t
state in a later birth."

依緣: decisive-support-condition, basic-support-condition, inducement condition, *upanissaya-paccaya* <bibl type="canonre
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
strong inducement or cogent reason for moral, immoral or kammically neutral states of mind. 依緣 can also correspond t
condition, which refers either to a pre-nascent state (*dhamma*) or a co-nascent state which is aiding other states in the ma

共生緣: co-arising condition, *sahajāta-paccaya* <bibl type="canonref">解脫道論 T 1648.32.439c15</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
way of simultaneous arising, is a state that forms a condition for another condition in such a way that, simultaneously wit

後生緣: postnascence condition, *pacchājāta-paccaya* <bibl type="canonref">解脫道論 *T* 1648.32.439c15</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
consciousness and its associated states, because they are a necessary condition for the preservation of the arisen body."

報緣: result-condition, *vipāka-paccaya* <bibl type="canonref">解脫道論 T 1648.32.439c15</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
kinds of sense-consciousness are a condition by way of kamma-result for co-nascent mental and material states."

有緣: presence-condition, *atthi-paccaya* <bibl type="canonref">解脫道論 T 1648.32.439c15</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*

a prenascent or conascent state which through its presence is a condition for other states."

次第緣: proximity condition and/or contiguity or immediacy-condition, *anantara* and/or *samanantara-paccaya* <bibl type=
Two of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
refer to any state of consciousness and mental state associated with them, which are the conditions for the immediately f

非有緣: absence-condition, *natthi-paccaya* <bibl type="canonref">解脫道論 T32n1648_p0449a21</bibl>
One of the 24 conditions as given in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist*
consciousness (*viññāṇa*) etc., which has just passed, and which thus forms the necessary condition for the immediately fol
opportunity to arise."

生緣: producing-condition, *janaka-paccaya* <bibl type="canonref">解脫道論 T 1648.32.439c14</bibl>
A type of condition used in the Abhidhamma Piṭaka of the Theravāda tradition; see 緣. See Nyanatiloka, *Buddhist Dictionar*

食, nutriment, food, *āhāra*. See Nyanatiloka, *Buddhist Dictionary*, s.v. "*paccaya*": "As a supporting condition (*paccaya,* 食緣),
mental nutriment: 1: material food *kabalinkārāhāra*, 2: contact, *phassa*, 3: mental intention, *mano-sañcetanā*, 4: consciousnes

欲定: concentration of the sense sphere, *kāmāvacara samādhi*, T32n1648_p0407b25

色定: concentration of the material sphere, *rūpāvacara samādhi*, T32n1648_p0407b25

無色定: concentration of the non-material sphere, *arūpāvacara samādhi*, T32n1648_p0407b25

無所受定: unincluded concentration, *apariyāpanna samādhi*, T32n1648_p0407b26.

阿毘曇: *abhidhamma*, = transliteration: *ā-pí-tán,* T32n1648_p0406c28, T01n0026_p0455c14, etc.

毘曇: *abhidhamma*, = transliteration: *pí-tán,* T32n1648_p0406b07–8, T32n1648_p0407a06–07, T37n1764_p0738b03, etc. Abric

怨: opponent, adversary, enemy, Pali *paccatthika,* Skt *pratyarthin*, T32n1648_p0418b01, 420a10

定事: the object of a concentration-attainment, *samāpatti-ārammaṇa*, T32n1648_p0407a22

大悲定: attainment of great compassion. *mahākaruṇasamāpatti*, T32n1648_p0407c22.

雙變: twin miracle, double miracle, pair of miracles, *yamaka-pāṭihāriya,* T32n1648_p0407c22. A miracle that—along with
mahākaruṇasamāpatti, 大悲定—only Buddhas can perform. Pairs of psychic power miracles are performed at the same tim
the body and a stream of water from the lower, and then alternatively, and then the same for the right and the left side of
Proper Names, s.v. "*yamaka-pāṭihāriya*."

Paṭis I 124: *Katamaṃ tathāgatassa yamakapāṭihīre ñāṇaṃ? Idha tathāgato yamakapāṭihīraṃ karoti asādhāraṇaṃ sāvakehi. Uparim*
udakadhārā pavattati; heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati; puratthimakāyato aggikkhand
pacchimakāyato aggikkhandho pavattati, puratthimakāyato udakadhārā pavattati; dakkhiṇaakkhito aggikkhandho pavattati, vāmaak
aggikkhandho pavattati, dakkhiṇaakkhito udakadhārā pavattati; dakkhiṇakaṇṇasotato aggikkhandho pavattati, vāmakaṇṇasotato ud
pavattati, dakkhiṇakaṇṇasotato udakadhārā pavattati; dakkhiṇanāsikāsotato aggikkhandho pavattati, vāmanāsikāsotato udakadhārā
dakkhiṇanāsikāsotato udakadhārā pavattati; dakkhiṇaaṃsakūṭato aggikkhandho pavattati, vāmaaṃsakūṭato udakadhārā pavattati;
dakkhiṇaaṃsakūṭato udakadhārā pavattati; dakkhiṇahatthato aggikkhandho pavattati, vāmahatthato udakadhārā pavattati; vāmah

udakadhārā pavattati; dakkhiṇapassato aggikkhandho pavattati, vāmapassato udakadhārā pavattati; vāmapassato aggikkhandho pav dakkhiṇapādato aggikkhandho pavattati, vāmapādato udakadhārā pavattati; vāmapādato aggikkhandho pavattati, dakkhiṇapādato u pavattati, aṅgulantarikāhi udakadhārā pavattati; aṅgulantarikāhi aggikkhandho pavattati, aṅgulaṅgulehi udakadhārā pavattati; ekek udakadhārā pavattati; lomakūpato lomakūpato aggikkhandho pavattati, lomakūpato lomakūpato udakadhārā pavattati. Channaṃ van mañjiṭṭhānaṃ, pabhassarānaṃ bhagavā caṅkamati, nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti. Bhagavā tiṭṭhati, nimmito caṅk nisīdati, nimmito caṅkamati vā tiṭṭhati vā seyyaṃ vā kappeti. Bhagavā seyyaṃ kappeti, nimmito caṅkamati vā tiṭṭhati vā nisīdati vā. I seyyaṃ vā kappeti. Nimmito tiṭṭhati, bhagavā caṅkamati vā nisīdati vā seyyaṃ vā kappeti. Nimmito nisīdati, bhagavā caṅkamati vā ti bhagavā caṅkamati vā tiṭṭhati vā nisīdati vā. Idaṃ tathāgatassa yamakapāṭihīre ñāṇaṃ.

事定: functional concentration, *kiriyā-samādhi*, T32n1648_p0407b22. The material and immaterial concentrations as attain giving result (*nevavipākanavipākadhammadhamma*). Cf. *kiriyajjhāna* at Paṭṭh I 157, Mp III 274, Nidd-a II 57, etc.

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欲樂著: pursuit of sensual-pleasures, *kāmasukhānuyoga*, T32n1648_p0403c14. Cf. 諸欲著.

著: pursuit, *anuyoga*, T32n1648_p0403c14. As part of 欲樂著: pursuit of sensual-pleasures, *kāmasukhānuyoga.*

著身疲: pursuit of self-mortification, *attakilamathānuyoga,* T32n1648_p0403c14. Cf. 身羸

中具足: middle way, *majjhima-paṭipadā*, T32n1648_p0403c12.

隨從: to follow, to follow along, to practise, (*paṭipajjati*), to attend (*manasikāra*) T32n1648_p0428c09, T32n1648_p0438b04.

和合: proper course, propriety, *sāmīci*, T32n1648_p0428c16.

善修行, practicing well, *supaṭipanna*, T32n1648_p0428c05. A quality of the Saṅgha as recollected in the recollection of the

隨從軟善: practising uprightly, *ujupaṭipanna*, T32n1648_p0428c05. A quality of the Saṅgha as recollected in the recollectio

隨從如法, practising rightly, *ñāyapaṭipanna*, T32n1648_p0428c06. A quality of the Saṅgha as recollected in the recollection

如修行, practising rightly, *ñāyapaṭipanna*, T32n1648_p0428c15. A quality of the Saṅgha as recollected in the recollection o

如法, rightly, *ñāya*, T32n1648_p0428c06. Cf. 隨從如. As part of 隨從如法, practising rightly, *ñāyapaṭipanna.* Cf. 隨從如.

如, rightly, *ñāya*, T32n1648_p0428c15. As part of 如修行, practising rightly, *ñāyapaṭipanna* . Cf. 如法.

隨從和合: practising properly, *sāmīcipaṭipanna*, T32n1648_p0428c16. A quality of the Saṅgha as recollected in the recollect

隨從: practicing, *paṭipanna*, T32n1648_p0428c05.

隨從: follow, follow along, T32n1648_p0404a02, T32n1648_p0436a17, T32n1648_p0438b04, T32n1648_p0428c09ff.

沙門衆: community of disciples, *sāvakasaṅgha*, T32n1648_p0428c05

沙門: disciple, hearer, *sāvaka*, T32n1648_p0428c24.

軟善: uprightly, *uju*, T32n1648_p0428c05. As part of 隨從軟善: practising uprightly, *ujupaṭipanna.*

令起定: conducive to concentration, *samādhisaṃvattanika,* T32n1648_p0429a19.

令起: conducive, leading to, *saṃvattanika,* T32n1648_p0429a19.

無偏: unbroken, unfragmented, complete, *akhaṇḍa*, T32n1648_p0429a17.

偏: broken, fragmented, incomplete, *khaṇḍa*, T32n1648_p0429a17.

智慧所嘆, praised by the wise, *viññūpasaṭṭha*, T32n1648_p0429a23.

自在, liberating, independence, freemanship, *bhujissa*, T32n1648_p0429a22.

不退: non-remorse, *avippaṭisāra*. T32n1648_p0400b13, T32n1648_p0429a23. The Chinese translator didn't know the word *a* root *sṛ,* as meaning 'not going back,' *apratisāra*. Cf. 不退處, base for non-remorse, *avippaṭisāra-vatthuka.* Elsewhere in Vim 不 and perhaps 不退 is a corruption of 不悔. At T32n1648_p0417b23–24 不退 means "not falling back," = *ahāna*?.

不悔, non-worry, non-remorse, T32n1648_p0415b08. 悔 can correspond to *kukkucca* as well as *vippaṭisāra*. In the Pali Canon close; e.g. A I 237: *ahudeva kukkuccaṃ ahu vippaṭisāro alābhā vata me ...*

不退處, base for non-remorse, *avippaṭisāra-vatthuka,* T32n1648_p0429a23.

所牽: obsessed, *pariyuṭṭhita*, T32n1648_p0429b10–11.

所有, entirely, exclusively, *kevala*, T32n1648_p0432c03.

所有, any, any whatsoever, *yaṃkiñci*, T32n1648_p0410b05

如彼: such a, *evarūpa,* T32n1648_p0434c02.

離憒鬧, seclusion, retreat, withdrawal, *vūpakāsa*, T32n1648_p0434c10.

兇惡人, executioner, *vadhaka,* T32n1648_p0432a08.

兇惡: fierce, cruel, T32n1648_p0432a08.

毘沙蜜多, Pali: Vessāmitta, T32n1648_p0432a22. Transliteration: vi/ve-sa/śa-mi-ta. A name of a sage, 仙人.

蜜, transliteration of *mi*, T32n1648_p0432a22 in 毘沙蜜多, Pali: Vessāmitta, T32n1648_p0432a22. Transliteration: vi/ve-sa

闍摩達梨, Pali: Yamadaggi / Skt. Jamadagni (?), T32n1648_p0432a22. Transliteration: ja/ya-ma-da-ri. A name of a sage, 仙

屬, common, shared, *sādhāraṇa*, T32n1648_p0413a09, T32n1648_p0432a29.

多屬, shared with many, common to many, belonging to many, *bāhusādhāraṇa*, T32n1648_p0413a09, T32n1648_p0432a29. sensual pleasures, i.e., that they are not belonging to anyone in particular but have to be shared with others, showing the (Mil 280) the term is used in connection with the body of Vessantara, the bodhisattva, which is like a tree in fruit which is

to be shared with lice, spiders and geckos;. (J-a V 367) a woman having to [sexually] shared with many like a tavern is sha
*pakkā maṃsapesi bahusādhāraṇā, evameva kho, mahārāja, rañño vessantarassa kāyo bahusādhāraṇo. Yathā vā pana, mahārāja, phal
mahārāja, rañño vessantarassa kāyo bahusādhāraṇo. Kiṃ kāraṇā? Evāhaṃ paṭipajjanto sammāsambodhiṃ pāpuṇissāmīti.* Bv-a 77: ç
ūkāmaṅgulagharagoḷikādīnaṃ sādhāraṇatāya bahusādhāraṇabhāvoti iti. J-a V 367: *Aḍḍhummatto udīresi, yo seyyā maññasitthiyo;*

戶: family, *kula*, T32n1648_p0433b21.

戶虫, family of worms, *kimi-kula*, T32n1648_p0433b21. = Sanskrit *krimikula.* See 八萬戶虫.

八萬戶虫, the eighty thousand families of worms, *asītisahassāni kimikulāni*, T32n1648_p0433b20-21. So too in the translatio
T24n1451_p0256b29. = Sanskrit *aśītiṃ krimikulasahasrāṇi.*

死法, death, *maraṇa,* T32n1648_p0432b05, T32n1648_p0451c21

却毒藥, anti-dote, T32n1648_p0435b25

愛念, attractive, agreeable, *iṭṭha*, T32n1648_p0441b26.

愛念, dear, *piya*, T32n1648_p0435a12, ... p0460b14.

愛念, love, affection, *sineha, siniddha*, T32n1648_p0435a15.

令寂滅, to calm, to calm down, *passambheti*, T32n1648_p0431a09.

惱處: ground for anger, bases of vexation, *āghātavatthu.* T32n1648_p0416b09. In the Pali Canon ten kinds grounds of vexat
*āghātavatthūni. Katamāni dasa? Anatthaṃ me acarī ti āghātaṃ bandhati; anatthaṃ me caratī ti ... anatthaṃ me carissatī ti ... piyassa
... anatthaṃ carissatī ti ... appiyassa me amanāpassa atthaṃ acarī ti ... atthaṃ caratī ti ... atthaṃ carissatī ti āghātaṃ bandhati; aṭṭhān*

自業所作: ownership of action, ownership of deeds, *kammassakatā,* T32n1648_p0436a23–24. See 自作業.

負債解脫: freedom from debt, *ānaṇya, anaṇa,* T32n1648_p0436a26.

不可得: unobtainable, can not be obtained, *anupalabbhiya, na upalabbhati,* T32n1648_p0436b12, T32n1648_p0421b21.

嗔恚: ill-will, anger, *vyāpāda,* T32n1648_p0407b02, 415b15. In the Vimuttimagga it is a misspelling or alternative spelling o
T32n1648_p0436a11–12 both forms are found in the same sentence.

嗔恚: ill-will, anger, annoyance, *āghāta,* T32n1648_p0436a11–12.

嗔恚: anger, *dosa*, T32n1648_p0406b29–c01.

慈心, mind accompanied by loving-kindness, *mettasahāgata*, T32n1648_p0436b26.

無畏, confidence, *vesārajja,* T32n1648_p0437a21

和軟, soft, pliant, *mudu*, T32n1648_p0437b11

堪能受持, wieldy, fit for work, *kammanīya*, T32n1648_p0437b11

俱起, accompanied by, connected with, *sahagata* T32n1648_p0437c16. As part of 與慈俱起: accompanied by loving-kindne

與慈俱起: accompanied by loving-kindness, *mettāsahagata*, T32n1648_p0437c15.

黃衣脩多羅: Yellow Garment Sutta, Halidavasana Sutta, S V 119–21. T32n1648_p0438a29

脩多羅中: in the discourse, in the sūtra. T32n1648_p0438a29

清淨: beautiful, *subha*, T32n1648_p0438a29

小方便: little difficulty, little effort, without difficulty, *appakasira*, T32n1648_p0438b05. (Perhaps the Chinese translator ur

方便: difficulty, effort, *kasira*, T32n1648_p0438b05 (Perhaps the Chinese translator understood *kasira* as *kiccha/kṛccha*, and

隨從和合: practising properly, *sāmīci-paṭipanna*, T32n1648_p0428c16

和合: proper course, propriety, *sāmīci*, T32n1648_p0428c16.

和合事, proper acts, *sāmīcikamma*, T32n1648_p0428c18. Vin-a 864: *Tattha sāmīcikammanti taṃtaṃvattakaraṇādi anucchavikal maggasampadānabījanapānīyāpucchanādikaṃ anucchavikavattaṃ.*

現令作意: focusing (the mind) *upasaṃharaṇa* T32n1648_p0438b05

在前: established in front, *parimukha*, T32n1648_p0429c28

現前: in front, *parimukha,* T32n1648_p0430a07

往樹下: gone to the root of a tree, *rukkhamūlagata,* T32n1648_p0429c27

往寂寂處: gone to a place of solitude, gone to an empty place, *suññāgāragata,* T32n1648_p0429c27

正身, with upright body, *uju-kāya,* T32n1648_p0429c28.

正, upright, *uju,* T32n1648_p0429c28.

鼻端, the tip of the nose, *nāsikagga*, T32n1648_p0430a12

口脣, the lip(s), *oṭṭha* or *mukhanimitta*, T32n1648_p0430a12. Cf. Vism-mhṭ I 332: *Nāsikagge mukhanimitteti dīghanāsiko nāsika mukhanimittanti laddhanāme uttaroṭṭhe.*

繫, to fix, to tether, *upanibandhati,* T32n1648_p0430a08.

所緣處, that are the support for, which are the object of, *ārammaṇa* ?, T32n1648_p0430a08.

安念, to establish mindfulness, *satiṃ upaṭṭhapeti*, T32n1648_p0430a09.

現念, mindfully, *sato*, T32n1648_p0430a10.

鋸, saw, *kakaca,* T32n1648_p0430a13.

令入息, to breathe in, to inhale, *assasati,* T32n1648_p0430a16.

令出息, to breathe out, to exhale, *passasati,* T32n1648_p0430a16.

利疾精進, to overexert, to exert too strenuously, *accāraddhavīriya*, T32n1648_p0430a25. Cf. 急疾精進.

不知恩: ingratitude, *akataññutā,* T32n1648_p0434b13

正作意: reasoned attention, *yoniso manasikāra,* T32n1648_p0449c15

不正憶: unreasoned attention, *ayoniso manasikāra,* T32n1648_p0448a11

不正作憶: unreasoned attention, *ayoniso manasikāra,* T32n1648_p0448a15.

不正憶: inattention, *amanasikāra,* T32n1648_p0444b01

正憶: attention, *manasikāra,* T32n1648_p0444b01. Cf. 作意.

作意: attention, *manasikāra,* T32n1648_p0448a05

作意: attends, pays attention, *manasikaroti,* T32n1648_p0412c11, T32n1648_p0436b01, etc.

安般, in and out breath, inhalation and exhalation, breathing, T32n1648_p0429c17. Transliteration of *ānāpāna,* Cf. 念安般,

安, transliteration of *āna,* in-breath, in 安般 *ānāpāna.* T32n1648_p0429c18. Explained as 入, inhalation, *assāsa.*

般, transliteration of *(ā)pāna,* out-breath, in 安般 *ānāpāna.* T32n1648_p0429c18. Explained as 出, exhalation, *passāsa.*

寂寂, peaceful, *santa*, T32n1648_p0429c22.

勝妙, excellent, sublime, *paṇīta*, T32n1648_p0429c22.

自娛樂, happiness that is delightful, delightful pleasure, *asecanaka sukha*, T32n1648_p0429c22. S-a III 269: *Asecanako ca sukh*
anāsittako abbokiṇṇo pāṭiyekko āveṇiko, natthi ettha parikammena vā upacārena vā santatā, ādisamannāhārato pabhuti attano sabh
anāsittako ojavanto, sabhāveneva madhuroti vadanti. Evamayaṃ asecanako ca appitappitakkhaṇe kāyikacetasikasukhappaṭilābhāya

令除滅, causes to disappear and subside, *antaradhāpeti vūpasameti,* T32n1648_p0429c23.

聖所住止, dwelling of the Noble Ones *ariyavihāra*, T32n1648_p0429c25.

梵所住止, dwelling of Brahmās, *brahmavihāra,* T32n1648_p0429c26.

如來所住止, dwelling of the Tathāgatas, *tathāgatavihāra*, T32n1648_p0429c26.

不亂, not-disturbed, undisturbed, undistracted, unwavering, not scattered, *avikkhitta*, T32n1648_p0429c19.

勝妙, refined, fine, subtle, *sukhuma*, = opposite of 麁, coarse, *olārika,* T32n1648_p0413a27, etc.

麁, coarse, *olārika,*= opposite of 勝妙: subtle, refined, fine, *sukhuma*,T32n1648_p0413a27, etc. (麁 = variant of 麤.)

懈怠, to weary, to fatigue, *kilamati*, T32n1648_p0418b02, T32n1648_p0429c23.

搖, tremble, *phandati*, T32n1648_p0429c24.

令滿: causes to fulfil, fulfils, *paripūreti,* T32n1648_p0429c24.

七覺意: seven factors of awakening, *satta bojjhaṅga*, T32n1648_p0429c25. The seven factors are (1) *sati,* 念, mindfulness; (2) *viriya,* 精進, energy; (4) *pīti*, 喜, rapture; (5) *passaddhi*, 猗, tranquillity; (6) *samādhi,* 定, concentration; and (7) *upekkhā,* 捨, e Nikāya, Book V. At T32n1648_p0431b25 ,七菩提分 is used instead. And at T32n1648_p0431b26 ff. 覺分 is used for the indiv

念覺分: the factor of awakening of mindfulness, *satisambojjhaṅga*, T32n1648_p0431b26

擇法菩提分: the factor of awakening of investigation of states, *dhammavicayasambojjhaṅga*, T32n1648_p0431b26.

精進覺分: the factor of awakening of energy, *vīriyasambojjhaṅga*, T32n1648_p0431b28.

喜覺分: the factor of awakening of rapture, *pītisambojjhaṅga*, T32n1648_p0431b29.

猗覺分: the factor of awakening of tranquillity, *passaddhisambojjhaṅga*, T32n1648_p0431c01.

定覺分: the factor of awakening of concentration, *samādhisambojjhaṅga*, T32n1648_p0431c01.

捨覺分: the factor of awakening of equanimity, *upekkhāsambojjhaṅga,* T32n1648_p0431c02.

有樂: being happy, *sukhī*, T32n1648_p0431c01.

歡喜心: rapturous mind, *pītimanasa*, T32n1648_p0431b29

歡喜, rapture, *pīti*, T32n1648_p0416a08

行精進: initiated energy, exerted energy, exertion, *āraddhavīriya,* or: initiates energy, exerts energy, *vīriyaṃ ārabhati,* T32n

不遲緩, not slackening, *asallīna*, T32n1648_p0431b27–28. Used with reference to energy, *vīriya.*

無煩惱: unworldly, non-carnal, non-sensual, *nirāmisa*, T32n1648_p0408a22, T32n1648_p0431b28.

所住止: dwelling place, *vihāra*, T32n1648_p0429c26

知一切身: experiencing the whole body, *sabbakāyappaṭisaṃvedī*, T32n1648_p0430c09. One of the 16 stages of mindfulness o

一切身: the whole body, *sabbakāya*, T32n1648_p0430c15.

令滅身行, calming the bodily formation, *passambhayaṃ kāyasaṅkhāraṃ*, T32n1648_p0430c21. One of the stages of mindfuln the bodily formation, 身行, *kāyasaṅkhāra*, of the breath is calmed.

身行: the bodily formation, *kāyasaṅkhāra,* T32n1648_p0430c21. The conditioning force for the body. A synonym for the bre
mindfulness of breathing, *ānāpānasati,* 念安般.

知喜, experiencing rapture, *pītippaṭisaṃvedī*, T32n1648_p0430a03–4. One of the stages of mindfulness of breathing, *ānāpān*

知樂, experiencing happiness, *sukhappaṭisaṃvedī*, T32n1648_p0430a04T32n1648_p0430a04. One of the stages of mindfulne

知心所行, experiencing the mental formations, *cittasaṅkhārappaṭisaṃvedī*, T32n1648_p0430a04. One of the stages of mindf

知心行, experiencing the mental formations, *cittasaṅkhārappaṭisaṃvedī*, T32n1648_p0431a06–7. One of the stages of mindf

心行: mental formations, *cittasaṅkhāra,* T32n1648_p0431a06–07. In the context of of mindfulness of breathing, *ānāpānasati,*
of perception, *saññā,* 想,and feeling, *vedanā,* 受.

令滅心行, calming the mental formations, *passambhayaṃ cittasaṅkhāraṃ*, T32n1648_p0430a05. The first of the four concen
breathing, *ānāpānasati,* 念安般, where 心行, mental formations, *cittasaṅkhāra*, of perception, *saññā,* 想,and feeling, *vedanā,*

令滅, to calm, *passambhati* T32n1648_p0430a04

知心, experiencing the mind, *cittappaṭisaṃvedī*, T32n1648_p0431a11. The first of the four concentration, *samādhi*, stages of

令歡喜心, gladdening the mind, *abhippamodayaṃ cittaṃ*, T32n1648_p0430a05. The second of the four concentration, *samā*
念安般.

令歡喜, to gladden, to rejoice, *abhippamodati,* T32n1648_p0430a05.

令教化心, concentrating the mind, *samādahaṃ cittaṃ*, T32n1648_p0430a05. The third of the four concentration, *samādhi*, s
安般.

令教化: to concentrate, *samādahati*, T32n1648_p0430a05.

令解脫心, freeing the mind, *vimocayaṃ cittaṃ*, T32n1648_p0430a05. The fourth of the four concentration, *samādhi*, stages

見無常: contemplating impermanence, *aniccānupassin,* T32n1648_p0430a05. The first of the four insight, *vipassanā*, stages

見無欲: contemplating fading away, contemplating dispassion, *virāgānupassin,* T32n1648_p0430a05. The second of the fou
breathing, *ānāpānasati,* 念安般.

見滅: contemplating cessation, *nirodhānupassin,* T32n1648_p0430a05. The third of the four insight, *vipassanā*, stages of min

見出離: contemplating relinquishment, *paṭinissaggānupassin,* T32n1648_p0430a05. The fourth of the four insight, *vipassanā*
念安般.

入出息: in and out breath, inhalation and exhalation, *assāsapassāsa,* T32n1648_p0430a14

過患: obstacle, danger, *paripantha*, T32n1648_p0430a17. (Normally, 過患 = *ādīnava* in the *Vimuttimagga*, T32n1648.)

勝法, supreme Dhamma, *aggadhamma, uttamadhamma*, T32n1648_p0430b29, T32n1648_p0435a19. (At T32n1648_p0427b02

states.")

明解脫, true knowledge as freedom, true knowledge which is freedom, *vijjāvimutti,* T32n1648_p0431c04. Vijjāvimutti is a c
ways. Paṭis-a III 700 interprets it as a kammadhāraya cpd., "freedom which is true knowledge": *Vijjāvimuttīti vijjāyeva vimu
Vijjāvimuttīti nekkhammaṃ vijjatīti vijjā, kāmacchandato muccatīti vimutti. Vijjanto muccati, muccanto vijjatīti – vijjāvimutti.* Cf. A·
sesasampayuttadhamme ca.

不愚癡, non-delusion, *asammoha, asammosa*, T32n1648_p0430c03.

色身, material body, *rūpakāya,* T32n1648_p0430c15.

名身, name body, mental body, *nāmakāya,* T32n1648_p0430c15.

不愚癡, unmuddled, unconfused, *asammūḷha*, T32n1648_p0431b25. Used with reference to mindfulness, *sati*, 念.

成住: is established, *upaṭṭhita hoti*, T32n1648_p0431b25. Used with reference to mindfulness, *sati*, 念.

念成住, mindfulness is established, *upaṭṭhitasati hoti,* T32n1648_p0431b25.

住: established, *upaṭṭhita*, T32n1648_p0431b25.

猗: tranquillity, serenity, *passaddhi, passaddha, paṭipassaddha*: T32n1648_p0416a15, T32n1648_p0401c22

身猗, tranquillity of body, *passaddha-kāya*: T32n1648_p0400b14, T32n1648_p0431c01

心猗, tranquillity of mind, *citta-passaddhi*, T32n1648_p0415c03

無命, without a soul, *nijjīva,* T32n1648_p0430c16–17. A synonym for *anattā*, not self, used in Pali commentarial literature.

無眾生: without a being, soulless, *nissatta,* T32n1648_p0430c16. A synonym for *anattā*, not self, used in Pali commentarial l

三學: the three trainings, *tisso sikkhā,* T32n1648_p0400a20, 430c17. The three trainings are the training in (1) 增上戒, the h
adhicitta; and (3) 增上慧, higher wisdom, *adhipaññā*,

增上心, higher mind, *adhicitta*, T32n1648_p0400a20. One of the three trainings, 三學. A synonym for concentration, *samād

增上戒, higher virtue, *adhisīla*, T32n1648_p0400a20. One of the three trainings, 三學.

增上慧, higher wisdom, *adhipaññā*, T32n1648_p0400a20. One of the three trainings, 三學.

增上, in compounds such as 增上心: the prefix *adhi-*: over, above, higher, T32n1648_p0430c17.

如實: such a one, *tathābhūta*, T32n1648_p0430c18

專一心, singleness of mind, unification of mind, *ekaggacitta*, T32n1648_p0413c17, T32n1648_p0428a25

專一, unification, *ekagga*, *ekaggatā*, T32n1648_p0413c17, etc.

心專一: unification of mind, *cittekaggatā, ekaggacitta*, T32n1648_p0447c21

一心: onepointedness of mind, *cittassekaggatā*, T32n1648_p0408a04, T32n1648_p0416a25.

一心: concentration, *samādhi*, T32n1648_p0416c26. 一心 normally corresponds to *cittassekaggatā* in Vim, but the parallel h other Chinese works; see DDB s.v. 一心. *Samādhi* and *cittassekaggatā* are said to be synonymous in commentarial Pali works 1365: *Samādhīti cittekaggatā*; D-a II 537: *cittekaggatā samādhi*; Peṭ 143: *Yā cittekaggatā, ayaṃ samādhi.*

專: inclined, *ninna*, T32n1648_p0461c07

一切行寂寂: the calming of all formations, *sabbasaṅkhārasamatha*, T32n1648_p0431b04. An epithet for nibbāna.

滅一切行: the calming of all formations, *sabbasaṅkhārasamatha*, T32n1648_p0428b01. An epithet for nibbāna.

一切煩惱出離: the relinquishing of all acquisitions, *sabbūpadhipaṭinissagga*, T32n1648_p0431b04. An epithet for nibbāna.

出離一切煩惱: the relinquishing of all acquisitions, *sabbūpadhipaṭinissagga*, T32n1648_p0428b01. An epithet for nibbāna.

滅愛, the destruction of craving, *taṇhakkhaya*. T32n1648_p0428b01. An epithet for nibbāna.

愛滅, the destruction of craving, *taṇhakkhaya.* T32n1648_p0431b04, T32n1648_p0428b01. An epithet of nibbāna.

貪愛滅, the destruction of craving, *taṇhakkhaya*, T32n1648_p0440b08.

貪愛, craving, *taṇhā*, T32n1648_p0440b08.

無欲, fading away, dispassion, *virāga*, T32n1648_p0431b04. An epithet of nibbāna.

無染, fading away, dispassion, *virāga*, T32n1648_p0428b01. An epithet of nibbāna.

滅, cessation, *nirodha*, T32n1648_p0431b05. An epithet of nibbāna.

寂滅, cessation, *nirodha*, T32n1648_p0428b01. An epithet of nibbāna.

沙摩他毘婆舍那: calm and insight, transliteration of *samatha-vipassanā*, T32n1648_p0431b07

沙摩他: calm, transliteration of *samatha*, T32n1648_p0431b07.

毘婆舍那, insight. Lit. vi-pa-śa-na, transliteration of *vipassanā/vipaśyana*, T32n1648_p0431b07.

毘, transliteration of *vi*, as in 毘婆舍那, *vipassanā/vipaśyana.*

算, counting, *gaṇana*, T32n1648_p0430b17. One of the four ways of practising mindfulness of breathing, *ānāpānasati,* 四種修

隨逐, following, tying in, *anubandhana*, T32n1648_p0430b18. One of the four ways of practising mindfulness of breathing, *ā*

安置, establishing, *ṭhapana*, T32n1648_p0430b18. One of the four ways of practising mindfulness of breathing, *ānāpānasati,*

隨觀, observing, discerning, *sallakkhaṇa*, T32n1648_p0430b18. One of the four ways of practising mindfulness of breathing

四種修念安般, of the four ways of practising mindfulness of breathing, T32n1648_p0430b17–18. The four are 算, counting

置, establishing, *ṭhapana;* 隨觀, observing, discerning, *sallakkhaṇa.*

隨觀, defining, discerning, *vavaṭṭhāna,* T32n1648_p0438b27.

隨觀, to define, discern, *vavatthapeti,* T32n1648_p0425a06.

觀四大, defining of the four elements, *catudhātuvavaṭṭhāna*, T32n1648_p0438b25.

通達, plunging into, entering into, *avagāhana*, T32n1648_p0438b27

沙門眾堪, the community of disciples, *sāvakasaṅgha*, T32n1648_p0428c07.

世尊沙門眾, the Fortunate One's community of disciples, *bhagavato sāvakasaṅgho*, T32n1648_p0428c07.

可請: worthy of hospitality, worthy of offerings, *āhuṇeyya,* T32n1648_p0428c25. A qualification of 世尊沙門眾, the Fortur *sāvakasaṅgho.*

可供養: worthy of offerings, *pāhuṇeyya,* T32n1648_p0428c25. A qualification of 世尊沙門眾, the Fortunate One's commun

可施, worthy of gifts, *dakkhiṇeyya,* T32n1648_p0428c25. A qualification of 世尊沙門眾, the Fortunate One's community of

可合掌, worthy of reverential salutation, *añjali-karaṇīya*, T32n1648_p0428c08. A qualification of 世尊沙門眾, the Fortunat *sāvakasaṅgho.* Later in the same passage 可恭敬 is used.

可恭敬, worthy of reverential salutation, *añjali-karaṇīya*, T32n1648_p0428c25. A qualification of 世尊沙門眾, the Fortuna *sāvakasaṅgho.* Earlier in the same passage 可合掌 is used.

善能修行, practising well, *supaṭipanna*, T32n1648_p0428c05.

無上世間福田, the unsurpassed field of merit of the world, *anuttaraṃ puññakkhettaṃ lokassa*, T32n1648_p0428c08. A qualif community of disciples, *bhagavato sāvakasaṅgho.*

福田, field of merit, *puññakkhetta*, T32n1648_p0428c08. Cf. 無上世間福田.

四雙, the four pairs [of men], *cattāri purisa-yugāni,* T32n1648_p0428c07.

善說法, the well-proclaimed Dhamma, *svākkhāta dhamma*, T32n1648_p0428c09.

修行隨從, practising, *paṭipanna,* T32n1648_p0428c09.

無怨具足, way that is without opposition, *apaccanīkapaṭipada*, T32n1648_p0428c11. Cf. Vism-mhṭ: *Anulomapaṭipadaṃ apacc Paṭipajjitabbassa hi nibbānassa anulomanena, apaccanīkatāya cassā ñāyato.*

無怨, without opposition, without adverseness, *apaccanīka*, T32n1648_p0428c11.

離二邊, avoiding the two extremes, *antadvayamanupagamma*, T32n1648_p0428c12. The two extremes are eternalism and a

已至, has reached, *adhigata,* T32n1648_p0428c10. Variant reading: 至已.

邪曲, crookedness, *kuṭila*, T32n1648_p0428c13.

福具足, endowed with good fortune, *bhāgyasampanna*, T32n1648_p0426c13.

福, good fortune, *bhāgya*, T32n1648_p0426c13.

妙法, True Dhamma, *saddhamma*, T32n1648_p0426c12.

來世: Tathāgata, the Such-gone One, *tathāgata*, T32n1648_p0426c09.

以一切行, in every way, in all respects, *sabbākārato,* T32n1648_p0426c16.

以一切行, in every way, entirely, *sabbathā,* T32n1648_p0427a12.

以一切業, every way, entirely, *sabbathā,* T32n1648_p0427a19. Probably a corruption or alternative of 以一切行 as at T32n

悉, in every way, entirely, *sabbathā*, T32n1648_p0427a22.

明行足, endowed with knowledge and conduct, *vijjā-caraṇa-sampanna,* T32n1648_p0426c18.

宿命智明, the clear-knowledge which is the knowledge of the recollection of past existences, *pubbenivāsānussatiñāṇa-vijjā,*

眾生生死智明, the clear-knowledge which is the knowledge of the passing away and the arising of beings, *sattānaṃ cutūpa*

漏盡智明, the clear-knowledge which is the knowledge of the destruction of the outflows, *āsavakkhayañāṇa-vijjā,* T32n164

三明, the three clear-knowledges, *tevijjā,* T32n1648_p0426c19. The three clear-knowledges/true-knowledges which the Bu
sambodhi, namely: 宿命智明, the clear-knowledge which is the knowledge of the recollection of past existences, *pubbenive*
which is the knowledge of the passing away and the agrising of beings, *sattānaṃ cutūpapātañāṇa*; 漏盡智明, the clear-knov
of the outflows, *āsavakkhayañāṇa,* 漏盡智明. Cf. S-a I 213 (on S I 196): *Tevijjā ti pubbenivāsadibbacakkhuāsavakkhayasaṅkhātāh*

辯, discrimination, *paṭisambhidā,* T32n1648_p0427c14. See 四辯 and 辯智.

四辯: The four discriminations, *paṭisambhidā*. T32n1648_p0444c14, T32n1648_p0445b17. 義辯, knowledge of the discrimina
knowledge of the discrimination of the Dhamma, *dhammapaṭisambhidā;* 辭辯, knowledge of the discrimination of language
discrimination of discernment, *paṭibhānapaṭisambhidā.* They are explained at T32n1648_p0445b17–29. See also 辯智.

辭辯, discrimination of language, *niruttipaṭisambhidā,* T32n1648_p0415c17, T32n1648_p0427c14. One of the four discrimina
knowledges, *paṭisambhidā-ñāṇa,* 辯智.

樂說辯, discrimination of discernment, *paṭibhānapaṭisambhidā,* T32n1648_p0415c17, T32n1648_p0427c14. One of the four d
discrimination knowledges, *paṭisambhidā-ñāṇa,* 辯智.

義辯, discrimination of meaning, *atthapaṭisambhidā,* T32n1648_p0415c18, T32n1648_p0427c14. One of the four discriminat
knowledges, *paṭisambhidā-ñāṇa,* 辯智.

法辯, discrimination of the Dhamma, *dhammapaṭisambhidā,* T32n1648_p0415c18, T32n1648_p0427c14. One of the four discr

knowledges, *paṭisambhidā-ñāṇa,* 辯智.

辯智, discrimination knowledge, *paṭisambhidā-ñāṇa,* T32n1648_p0427c14. There are four kinds: 義辯智, knowledge of the d
法辯智, knowledge of the discrimination of the Dhamma, *dhammapaṭisambhide-ñāṇa;* 辭辯智, knowledge of the discrimina
智, knowledge of the discrimination of discernment, *paṭibhānapaṭisambhide-ñāṇa.* They are explained at T32n1648_p0445b1

濟渡彼岸: crossing over to the further shore (of Nibbāna), *pāraṃ tarati*, T32n1648_p0428b23.

濟渡: crossing over (the river of saṃsāra to the further shore of Nibbāna), *tarati*, T32n1648_p0427a05, T32n1648_p0428b23

此謂: this is called ..., *ayaṃ vuccati* , T32n1648_p0426c01. The conclusion of an explanation of a term.

故名, therefore (he/it) is called, *tena vuccati*, T32n1648_p0427a26.

名曰, is called, *vuccati,* T32n1648_p0427a07.

名, is called, *vuccati,* T32n1648_p0427a08.

復更, again, *puna,* T32n1648_p0427a08.

善逝, well-gone one, well-farer, *sugato*, T32n1648_p0427a07. An epithet of the Buddha as recollected in the recollection of

四顛倒: the four distortions/inversions/perversions, *cattāro vippallāsa*, T32n1648_p0457b14. See the twelve distortions, 十

十二顛倒, the twelve distortions/perversions, *dvādasa vippallāsa*, T32n1648_p0460b29. The twelve inversions are the disto
distortion of mind (*citta*, 心, i.e., 心顛倒), and distortion of view (*diṭṭhi*, 見, i.e., 見顛倒) consisting of the four distortions (
permanence (*nicca*, 常) in the impermanent (*anicca*, 無常), happiness (*sukha*, 樂) in suffering (*dukkha*, 苦), and beauty (*subh*
in without self (*anattā*, 無我).

世間解, knower of the worlds, *lokavidū*, T32n1648_p0427a11. An epithet of the Buddha as recollected in the recollection of
Visuddhimagga (Vism VII.37/p.204), the Buddha knows the three worlds through wisdom: the world of formations (*saṅkhār*
world of location (*okās-loka*). The *Vimuttimagga* (T32n1648_p0427a12) mentions only two worlds: the world of formations (
(*sattaloka,* 眾生世間).

行世間, the world of formations, *saṅkhāraloka,* T32n1648_p0427a12 & 18. One of the two worlds that the Buddha knows thr
lokavidū.

世間諸行, world of formations, *saṅkhāraloka*, T32n1648_p0427a22. Alternative form of 行世間, T32n1648_p0427a12. One o
wisdom; see 世間解, knower of the worlds, *lokavidū.*

眾生世間, the world of beings, *sattaloka,* T32n1648_p0427a12. One of the worlds that the omniscient Buddha knows throug
lokavidū.

可化, teachability, instructability, *viññāpaya,* T32n1648_p0427a14.

堪, capability, *bhabbatā,* T32n1648_p0427a15.

不堪, incapability, *abhabbatā,* T32n1648_p0427a15.

生, the arisen, arising, *uppāda,* T32n1648_p0427a21. An epithet of saṃsāra, as opposed to the non-arisen, 不生, *anuppāda.* S

不生, the non-arisen, without arising, *anuppāda,* T32n1648_p0427a21. An ephitet of Nibbāna, as opposed to the arisen, 生,

無上, unexcelled, *anuttara,* T32n1648_p0427a22. An epithet of the Buddha as recollected in the recollection of the Buddha,

天人師, teacher of deities and humans, *satthā devamanussānaṃ*. T32n1648_p0427a27. An epithet of the Buddha as recollect *buddhānussati*, 念佛.

師, teacher, *satthu/satthar,* T32n1648_p0427a27.

調御丈夫: coach of men to be tamed, *purisadammasārathi,* T32n1648_p0427a24. An epithet of the Buddha as recollected in 佛.

丈夫: man, *purisa*, T32n1648_p0427a24.

本生因緣: birth-story, *jātaka*, T32n1648_p0427b09. Cf. T25n1509_p0714a26, etc.

摩訶瞿頻陀: Mahāgovinda, T32n1648_p0427b10. Transliteration.

摩訶瞿頻陀生: Mahāgovinda-jātaka, the Mahāgovinda-birth-story, T32n1648_p0427b10. See D II 230–251, Cp 76.

生: jātaka, birth-story, *jātaka*,T32n1648_p0427b10. Used as part of the names of jātaka stories.

啞蹇, dumb-and-cripple, *mūga-pakkha*, T32n1648_p0427b11. See 啞蹇生.

啞蹇生, the Dumb-and-cripple birth-story, Mūga-pakkha-jātaka, T32n1648_p0427b11. See Jātaka story 538, Cp 96.

啞, dumb, *mūga*, T32n1648_p0427b11. See 啞蹇.

蹇, cripple, lame, *pakkha*, T32n1648_p0427b11. See 啞蹇.

毛竪, horripilation, goose skin, hair standing on end, *lomahaṃsa*, T32n1648_p0427b12.

六牙白象, six-tusked white elephant, T32n1648_p0427b14. See Jātaka story No. J 514.

羅剎國, the country of Laṅkā*, tambapaṇṇidīpa*, *laṅkādīpa* T32n1648_p0427b14.

白馬生, cloud horse birth-story, *valāhassa-jātaka,* T32n1648_p0427b14. Jātaka story No. 196. See 白馬.

白馬, white horse = cloud horse, Pali *valāhassa, valāhakassa,* BSk. *bālāhāśva.* T32n1648_p0427b14. A mythological flying hors

麋, a kind of deer, perhaps a sambar, T32n1648_p0427b13. (There are no elk in India.)

商主, a merchant chief, *seṭṭhi*, T32n1648_p0427b13.

語, advice, admonishment, *ovāda,* T32n1648_p0427b13.

長壽生, long life birth-story, *dīghīti-jātaka,* T32n1648_p0427b13. J 371, Vin I 342f.

長壽, long life, *dīghīti, dīghāyu,* T32n1648_p0427b13.

猴生, the monkey birth-story, *kappi-jātaka,* T32n1648_p0427b16–17. Jātaka stories Nos. 407 and 516.

醍醐界, the deathless element, *amatadhātu*, T32n1648_p0427b26.

拔出, to extract, pull out, withdraw, *uddharati, uddharaṇa* T02n0100_p0462c22, T32n1648_p0427b17. Used in the context of swamp or a pit, extracting bone-marrow, pulling oneself out of worldly attachments, etc.

不障礙, unobstructed, *anāvaraṇa*, T32n1648_p0427c16.

修行至泥洹, the practice leading to Nibbāna, *nibbānagāminī paṭipadā,* T32n1648_p0428a29.

八正道分, eight noble path factors, *aṭṭha ariya maggaṅga,* T32n1648_p0457a14–15. The factors of the 八正分道, noble eight

八聖道分, eight noble path factors, *aṭṭha ariya maggaṅga,* T32n1648_p0428a01. The factors of the 八正分道, noble eightfol

道分, path factor, factor of the path, *maggaṅga,* T32n1648_p0451c25. One of the eight factors of noble eightfold path, 八正

出世, supramundane, *lokuttara*, T32n1648_p0451c25.

作事, function, *kicca*, T32n1648_p0457b03.

菩提法, requisites of awakening, the states that are aids to awakening, *bodhipakkhiya dhamma*, T32n1648_p0457a25.

分別, comprehension, *abhisamaya*, T32n1648_p0457a28. The comprehension of the four noble truths, *ariyasacca*, by the *sot*

八除入, eight bases of mastery, *aṭṭha abhibhāyāyatana*, T32n1648_p0428a01. See Nyanatiloka, *Buddhist Dictionary,* s.v. *abhibh* powers to be obtained by means of the kasina-exercises (see 一切入). In the Com. to MN 77, where *āyatana* is explained by 'The *abhibhāyatana* through their counteracting may master (suppress) the adverse states, and by means of direct knowle are means for transcending the sensuous sphere. The stereotype text often met with in the Suttas (e.g. DN 11, DN 33; MN 7 (blue..., red..., yellow..., white) forms on one's own body, one sees forms externally small ones, beautiful or ugly; and in ma understand.' This is the first stage of mastery. ' ....”

除入, bases of mastery, *abhibhāyāyatana*, T32n1648_p0423a25. See 八除入.

四無畏, the four confidences, *cattāro vesārajjāni,* T32n1648_p0427c28. See Nyanatiloka, *Buddhist Dictionary*, s.v. *vesārajja*: “V fourfold. He is confident: 1. to have attained to a perfect Enlightenment of which it cannot be said that it omits anything e (*āsava*), leaving none that can be said to be undestroyed by him; 3. that what were declared by him as obstacles to liberati its purpose of actually leading to final liberation from suffering. See AN 4:8; 7:58; MN 12.”

八解脫, the eight liberations, *aṭṭha vimokkha,* T32n1648_p0428a02. See Nyanatiloka, *Buddhist Dictionary*, s.v. *vimokkha:* “ ... II frequently in the texts (AN 8:66; DN 16, etc.) and are described as follows:"There are 8 liberations, o monks. Which are the sphere (*rūpī*), one perceives corporeal forms: this is the first liberation.(2) "Not perceiving corporcal forms on one's own p

this is the 2nd liberation.(3) ''By thinking of the beautiful, one is filled with confidence: this is the 3rd liberation. (4) "Thro perceptions, the vanishing of the reflex-perceptions, and the non-attention to the multiformity-perceptions, with the ide unbounded space (*ākāsānañcāyatana*) and abides therein: this is the 4th liberation.(5) "Through the total ovcrcoming of th 'Unbounded is consciousness', one reaches the sphere of unbounded consciousness (*viññānañcāyatana*) and abides therein overcoming of the sphere of unbounded consciousness, and with the idea 'Nothing is there', one reaches the sphere of no this is the 6th liberation.(7) "Through the total overcoming of the sphere of nothingness, one reaches the sphere of neithe (*nevasaññānāsaññāyatana*) and abides therein: this is the 7th liberation .(8) "Through the total overcoming of the sphere of reaches the extinction of perception and feeling (*saññāvedayita-nirodhasamāpatti*): this is the 8th liberation."

九次第定, the nine successive attainments, *nava anupubba-samāpatti*, T32n1648_p0428a02. The eight material and immate attainments) and the attainment of cessation, *nirodha-samāpatti.*

次第定, successive attainment, *anupubba-samāpatti*, T32n1648_p0428a02. See 九次第定, the nine successive attainments, *n*

十聖居止: the ten noble abodes, *dasa ariyāvāsa*, T32n1648_p0428a02. Various meditative states in which the noble ones, *ar*

聖居止: noble abode, *ariyāvāsa*, T32n1648_p0428a02. See 十聖居止: the ten noble abodes, *dasa ariyāvāsa.*

善說世尊, well-proclaimed by the Fortunate One, *svākkhāto bhagavatā*, T32n1648_p0428b08. A quality of the Dhamma as re *dhammānussati*, 法念.

善說, well-proclaimed, *svākkhāta*, T32n1648_p0428b08.

現證, realizable, visible, *sandiṭṭhika*, T32n1648_p0428b08. A quality of the Dhamma as recollected in the recollection of the

無時節, immediate, *akālika*, T32n1648_p0428b09. A quality of the Dhamma as recollected in the recollection of the Dhamm

來見, inviting, "come-and-see-ish," *ehipassika*, T32n1648_p0428b09. A quality of the Dhamma as recollected in the recollec

乘相應, leading toward, applicable, *opanayika*, T32n1648_p0428b09. A quality of the Dhamma as recollected in the recollec

智慧人現證可知, to be experienced by wise men, each for himself, *paccattaṃ veditabbo viññūhi,* T32n1648_p0428b10–11. A recollection of the Dhamma, *dhammānussati*, 法念.

智慧人, wise man, wise person, the wise, *viññū*, T32n1648_p0428b18.

可知, to be experience, to be known, *veditabba,* T32n1648_p0428b18.

現證, personally, each for himself, individually, *paccattaṃ* (Skt. *pratyakṣaṃ*), T32n1648_p0428b18. (As part of 智慧人現證可 himself, *paccattaṃ veditabbo viññūhi.*)

作證, realize, realized, *sacchikaroti*, *sacchikata*, T32n1648_p0428b14 & 452b11.

沙門果, the fruits of recluseship, *sāmaññaphala*, T32n1648_p0428b17. On the fruits of recluseship, see Dīgha Nikāya Sutta N

聖人: noble person, *ariya-puggala*, T32n1648_p0428b29.

和合, community, association, congegration, multitude, *samūha*, T32n1648_p0428b29. In 聖人和合, community of noble p

saṅgha, 僧.

七日, the seventh sun, seven suns, *sattasuriya*, T32n1648_p0439a19. During the the ageing of a world-system, *cakkavāḷa*, sev
between. Each time a new sun appears the world gets hotter and drier, until, finally the seventh sun appears and complet
from the lowest hell until the 4th brahmaloka, the Ābhassara-brahmaloka. See the Sattasuriyasutta, at A IV 100–103 and *Vi*

等: resembling, alike, just like, *iva*, *sāmaññā*, T32n1648_p0436b13, T32n1648_p0439a13

惡心, corrupted mind, wicked mind, *duṭṭhacitta*, T32n1648_p0435a27

殺父母: murdering one's mother or father, *mātupitughātaka*, T32n1648_p0435a27. The first two of the five immediately ret

殺阿羅漢: murdering an arahant, *arhantaghātaka*, T32n1648_p0435a28. The third of the five immediately retributive deeds

破僧: dividing the Saṅgha, *saṅghabhedana*, *saṅghaṃ bhedeti,* T32n1648_p0435a28. The fourth of the five immediately retrib

惡心出佛身血, spilling the blood of the Buddha with a wicked mind, *duṭṭhena cittena tathāgatassa lohitaṃ uppādana*, T32n16
retributive deeds, *ānantarikāni kammāni.*

可畏事, fearful deeds, T32n1648_p0435a28. Probably a translation of *ānantarikāni kammāni/ ānantariya-kammāni*: immediat

鋸喻, the simile of the saw, *kakacūpama, kakacopama,* T32n1648_p0435a29. In the Kakacūpama Sutta (MN 21/ M I 122–29) th
off one by one the limbs of a Bhikkhu, if he were to anger his mind, because of that he would not be one who carries out th

自重其身: to conduct oneself respectfully, T32n1648_p0429b23.

其身, oneself, *attā*, T32n1648_p0435b29. Used in 其身令滿 "to pervade onself [with loving kindness]: *attānaṃ [mettāya] pha*

其身, of oneself, *attano*, T32n1648_p0429c01.

從他聞, the utterance/word/statement [heard] from another (person), *parato ghoso*, T32n1648_p0400a11. One of the two c
正見, *sammādiṭṭhi*, the other being reasoned attention within oneself, 自正念, *ajjhatta/paccatta yoniso manasikāra.* "The utte
the Buddha, i.e. the Teachings on the Four Noble Truths, from the Buddha himself or from a disciple, which one must hav
Noble Truths within oneself. At T32n1648_p0448a11 彼從他聞聲 is used instead.

聞, utterance, statement, word, report, proclamation, *ghosa*, T32n1648_p0400a11. See 從他聞. At T32n1648_p0448a11 聞聲

聞聲, utterance, report, *ghosa*, T32n1648_p0448a11. As part of 彼從他聞聲.

彼從他聞聲, the utterance [heard] from another (person), *parato ghoso*, T32n1648_p0448a11. Cf. 從他聞.

自正念, reasoned attention within oneself, personal reasoned attention, *ajjhatta/paccatta yoniso manasikāra*, T32n1648_p04
the arising of right view, 正見, *sammādiṭṭhi*, the other is 從他聞, *parato ghoso,* the word of another, i.e. the word of the Bud
attending to the four Noble Truths within one's own body and mind. In order to do so, one must first have heard the word
another. At T01n0026_p0791a02 內自思惟 is used instead.

內自思惟, reasoned attention within oneself, *ajjhatta/paccatta yoniso manasikāra*, T01n0026_p0791a02. One of the two caus
見, *sammādiṭṭhi*, the other is hearing (the Dhamma) from another, the word of another, 從他聞, *parato ghoso.* In other trans

自, in oneself, personal, *ajjhatta, paccatta*, T32n1648_p0400a11. Used in opposition to 從他, from another. See 自正念 and 彳

從他, from another, *parato*, T32n1648_p0400a11. Used in opposition to 自, within oneself, *paccatta, ajjhatta*. Cf. 彼從他.

彼從他, from another (person), of another, *parato*, T32n1648_p0448a11. See 從他.

舊坐禪人, former meditator, experienced meditator, *pubbayogāvacara*, T32n1648_p0423a16. The opposite of the 初坐禪 or commentaries the *pubbayogāvacara* denotes a meditator who has practiced meditation in previous lives and can therefore of the (apocryphal?) Pubbayogāvacara Sutta at Sn-a I 47, Th-a I 12, Ap-a 139.

初坐禪人: beginner meditator, newcomer meditator, *ādikammika yogāvacara*, *ādikammika-yogī,* T32n1648_p0412a11, etc. A has not practiced it previously. He is contrasted to the 舊坐禪人, former meditator, experienced meditator, *pubbayogāvac*

新坐禪人, beginner meditator, newcomer meditator, *ādikammika yogāvacara*, *ādikammika-yogī,* T32n1648_p0422c02, T32n1 meditator, *ādikammika-yogāvacara.*

地相, the sign of earth, *paṭhavī-nimitta*, T32n1648_p0412c17.

入胎, relinking, *paṭisandhi, gabbhāvakkanti,* T32n1648_p0450a26. This denotes the entry of the mind or consciousness into t

相續心, relinking mind, *paṭisandhicitta,* T32n1648_p0450a27. The mind or consciousness that enters into the mother's wor

彼節心, relinking mind, *paṭisandhicitta,* T32n1648_p0451a29. See 相續心.

過節, relinking, *paṭisandhi,* T32n1648_p0451b02. (As part of 心過節 which should be 過節心, relinking mind.) See 彼節心 a

生時, relinking, *paṭisandhi,* T32n1648_p0451b21. The Tibetan translation has: nying mtshams sbyor ba = *pratisandhi.*

此我物: this is mine, *etaṃ mama*, T32n1648_p0450b04. (One of the wrong ways of regarding the aggregates, *khandhā*.)

此我身: this is my self, *eso me attā*, T32n1648_p0450b04. (One of the wrong ways of regarding the aggregates, *khandhā*.)

不作, unprepared, not made up, natural, *akata*, T32n1648_p0412c15. Used in the context of which can be unprepared, e.g. kasiṇa-disk, *kasiṇa-maṇḍala*, 曼陀羅. (At T32n1648_p0412c19 spelled as 非作.)

兩俱: both, in both ways, *ubhayato,* T32n1648_p0443c23

識流轉: the stream of consciousness, *viññāṇasota,* T32n1648_p0443c23.

於此世: in this world, *idhaloke,* T32n1648_p0443c23.

於彼世: in the other world, *paraloke,* T32n1648_p0443c23.

此世: this world, *idhaloke,* T32n1648_p0443c23.

彼世: the other world, *paraloke,* T32n1648_p0443c23.

勇猛精進: application of energy, *vīriyārambhā*, T32n1648_p0404b24

勇猛: application, *ārambhā*, *āraddha*, T32n1648_p0404b24

少欲, fewness of wishes, *appicchatā*, T32n1648_p0404b23

知足, contentment, *santuṭṭhi*, T32n1648_p0404b24

為於知足, for the sake of contentment, *santuṭṭhiyā* , T32n1648_p0404b24.

為於無疑, for the sake of effacement, *sallekhāya*, , T32n1648_p0404b24.

定眾具, accessory of concentration, equipment for concentration, *samādhiparikkhāra*, T32n1648_p0404b26

眾具, accessory, equipment, requisite, *parikkhāra*, T32n1648_p0404b26

初, ancient, *porāṇa*, T32n1648_p0404b26.

眾具知足, contentment with the requisites, *parikkhārasantuṭṭhi*, T32n1648_p0407b06.

覆蔽根門, guarding of the sense-faculties, *indriyesu guttadvāra*, T32n1648_p0407b07.

節量飲食, moderation in food, *bhojane mattaññū*, T32n1648_p0407b07.

住處靜寂, to dwell in a secluded dwelling place, *vivittaṃ senāsanaṃ bhajati*, T32n1648_p0407b08.

不染喜故, with the fading away of rapture, *pītiyā virāgā*, T32n1648_p0419a18.

厭於喜故, with the fading away of rapture, *pītiyā virāgā*, T32n1648_p0420b03.

已起, arisen, which has arisen, *uppanna*, T32n1648_p0420b04.

已起, transcending, having transcended, having passed beyond, *samatikkama,* T32n1648_p0420c26. At 420c28 起 is used ins

不染, fading away, *virāga*, T32n1648_p0419a18.

得捨, equanimous, *upekkhaka*, T32n1648_p0419a19.

有捨, equanimous, *upekkhaka*, T32n1648_p0419c07.

得捨住, to dwell equanimous, *upekkhaka viharati*, T32n1648_p0419a19.

念智, mindful and fully aware, clearly aware, *sato ca sampajāno*, T32n1648_p0419a19. Cf. 念智慧 and 念正智.

念智慧, mindful and fully aware, clearly aware, *sato sampajāno*, T32n1648_p0407b08. Cf. 念智 and 念正智.

智慧, fully aware, clearly aware, *sampajāna*, T32n1648_p0407b08. As part of 念智慧, mindful and fully aware, clearly aware

念正智, mindful and fully aware, mindful and clearly aware, *sato sampajāno*, T32n1648_p0419b14. Cf. 念智慧 and 念智.

念正智, mindfulness and full awareness, mindfulness and clear awareness, *satisampajañña*, T32n1648_p0419b24.

念智, mindfulness and full awareness, mindfulness and clear awareness, *satisampajañña*, T32n1648_p0419c03.

以身受, to experience with the body, *kāyena paṭisaṃvedeti*, T32n1648_p0419a19.

以身, with the body, *kāyena*, T32n1648_p0419a19.

是聖所說, of which the Noble Ones declare, *yaṃ taṃ ariyā ācikkhanti,* T32n1648_p0419a19.

樂住, one who dwells in happiness, *sukhavihārī* , T32n1648_p0419a20.

第三禪正受, having entered upon the third jhāna, *tatiyajjhānaṃ upasampajja*, T32n1648_p0419a20.

斷樂故, with the abandoning of pleasure, *sukhassa pahānā* , T32n1648_p0420a16.

斷苦故, with the abandoning of pain, *dukkhassa pahānā,* T32n1648_p0420a17.

以初喜憂盡故, with the previous ending of joy and distress, *pubbe va somanassadomanassānaṃ atthagamā*, T32n1648_p0420

前喜憂滅, previous ending of joy and distress, *pubbe va somanassadomanassānaṃ atthagama*, T32n1648_p0420a19.

喜憂, joy and distress, *somanassadomanassa*, T32n1648_p0420a17.

盡, ending, coming to an end, *atthagama,* T32n1648_p0420a17.

捨念清淨, purity of mindfulness due to equanimity, *upekhāsatipārisuddhi*, T32n1648_p0420a17.

何處, where?, *kattha*, T32n1648_p0420b02.

無餘時, without remainder, *aparisesa*, T32n1648_p0420b03.

無餘時滅, to cease without remainder, *aparisesaṃ nirujjhati*, T32n1648_p0420b03.

第三禪正受住, dwells having entered upon the third jhāna, *tatiyajjhānaṃ upasampajja viharati*, T32n1648_p0420a28.

第三禪入正受住, dwells having entered upon the third jhāna, *tatiyajjhānaṃ upasampajja viharati*, T32n1648_p0420b04.

終心: decease mind, *cuti-citta*, T32n1648_p0451a26

業所成, produced by action, born of kamma, *kammaja,* T32n1648_p0451b01.

業所造, produced by action, born of kamma, *kammaja,* T32n1648_p0451b03

色業所成, matter(s) produced by kamma, *kammaja rūpa, kammajāni rūpāni, kammajarūpāni,* T32n1648_p0451b01.

所成, produced by, born from, *-ja*, T32n1648_p0451b01. As part of 業所成, produced by kamma, *kammaja*, etc.

著, attachment, *nikanti*, T32n1648_p0421b08, T32n1648_p0451b18.

度: descent, entering, *okkanti*, T32n1648_p0451b21.

度: enters into, leaps into, *pakkhandati*, T32n1648_p0457a21.

次第, in regular order, *anuloma*, T32n1648_p0451b28. In opposition to 度次第, in reverse order, *paṭiloma*.

度次第, in reverse order, *paṭiloma*, T32n1648_p0451b29. In opposition to 次第, in regular order, *anuloma*.

面色: facial complexion, *mukhavaṇṇa*, T32n1648_p0435a18

悅澤, becomes bright, becomes clear, *vippasīdati*, T32n1648_p0435a18

面色悅澤, one's facial complexion is bright, *mukhavaṇṇo vippasīdati,* T32n1648_p0435a18.

和悅, becomes bright, becomes clear, *vippasīdati*, T32n1648_p0435c20

面色和悅, one's facial complexion is bright, *mukhavaṇṇo vippasīdati*, T32n1648_p0435c20.

所愛, dear, *piya*, T32n1648_p0435a17.

道分, path-factor, *maggaṅga*, T32n1648_p0451c25. A factor of the supramundane noble eightfold path, or supramundane d

坐禪人, meditator, *yogāvacara, yogī,* as part of 初坐禪人: beginner meditator, *ādikammika-yogāvacara*, *ādikammika-yogī,* T32

令起: producing, *samuṭṭhāna*, T32n1648_p0446b06.

以令起: by way of producing, *samuṭṭhānato*, T32n1648_p0446b06.

令起: determining, deciding, *voṭṭhabbana,* T32n1648_p0449b15.

令起心: determining-mind, deciding-mind, *voṭṭhabbana-citta,* T32n1648_p0449b15. One of the minds that is part of the pro

業所生: originating from action, produced from action, *kammasamuṭṭhāna*, T32n1648_p0439c13.

心所生: originating from mind, produced from mind, *cittasamuṭṭhāna*, T32n1648_p0439c15.

時所成: originating from caloricity, produced from caloricity, *utusamuṭṭhāna*, T32n1648_p0439c20.

食所成: originating from nutriment, produced from nutriment, *āhārasamuṭṭhāna*, T32n1648_p0439c22.

業所起, originating from action, produced from action, *kammasamuṭṭhāna*, T32n1648_p0446b15.

心所起, originating from mind, produced from mind, *cittasamuṭṭhāna*, T32n1648_p0446b16.

時節所起, originating from caloricity, produced from caloricity, *utusamuṭṭhāna*, T32n1648_p0446b16.

食所起, originating from nutriment, produced from nutriment, *utusamuṭṭhāna*, T32n1648_p0446b16.

自味, essential nature, own nature, real nature, *sarasa,* T32n1648_p0455a07. (= Skt. svarasa)

以自味, by way of essential nature, *sarasato* or *yāthāvasarasato,* T32n1648_p0455a07. See Vibh-mṭ: *Yāthāvasarasatoti aviparī aviraddhapaṭivedhena assādiyamāno raso ti vuccati.* M-ṭ: *Yāthāvasarasatoti yathābhūtasabhāvato.*

令生, generates, produces, *nibbatteti*, 458b16.

止離, to avoid, stop, abstains from, (Pali: *viramati, viveceti*?), T32n1648_p0447c24. Cf. T01n0032_p0816b03 & b12, T06n0220_

樂命, desiring life, *jīvitukāma*, T32n1648_p0447c25.

菩提品, requisites of awakening, the states that are aids to awakening, *bodhipakkhiya*, T32n1648_p0456b20.

不明了, unwary, undiscerning, *abyatta, avyatta*, T32n1648_p0456b21.

明了, wary, discerning, *vyatta*, T32n1648_p0456b28.

生滅, arising and falling away, rise and fall, *udayabbaya (= udaya + vaya)*, T32n1648_p0455a02. A stage in vipassana meditati observed.

生, arising, rise, *udaya*, T32n1648_p0455a02. A stage in vipassana meditation when the arising of the five aggregates is obs

滅, falling away, fall, *vaya*, T32n1648_p0455a02. A stage in vipassana meditation when the fall of the five aggregates is obse

通達, to penetrate, penetration, *paṭivijjhati, paṭivedha*, T32n1648_p0455a02. Penetration with wisdom, of the rise and fall o

非他緣, independent of another, *anaññapaccaya*, T32n1648_p0456a06. Used in the context of knowledge or wisdom which learning. See 慧非他緣.

慧非他緣, wisdom independent of another, *aparapaccaya paññā*, T32n1648_p0456a06. Wisdom which is not dependent on l

最羸, weak, feeble, *dubbala*, *dubbalya*, *atidubbala*, T32n1648_p0456a26

初因, former cause, *pubbahetu*, T32n1648_p0456a26

共地, common ground, *sahabhūmī*, T32n1648_p0456a27

生, originate, issue from, *pabhavati*, T32n1648_p0456a24

出, emerge, come out of, *niggacchati*,T32n1648_p0456a24

異, difference, irregularity, *vesama*, *visama*, T32n1648_p0456b13.

彼間, in the meantime, meanwhile, *tadantara*, T32n1648_p0456b13

失, broken, destroyed, *bhagga*, T32n1648_p0456b14.

聚, heap, pile, mass, *puñja*, T32n1648_p0456b15

去來道路, the path by which one has come and gone, the path by which one came and went, *gatāgatamagga*, T32n1648_p0

觀去來道路, review the path by which one came and went, *gatāgatamaggaṃ paccavekkhamāna,* T32n1648_p0425b08.

光明, light, lustre, illumination, bright light, *obhāsa*, T32n1648_p0456b20. One of the subtle or lesser afflictions (*upakkilesa,*

取, exertion, *paggaha*, T32n1648_p0456b20. One of the subtle or lesser afflictions (*upakkilesa,* 上煩惱) that can arise during
paggaṇhāti cittaṃ, T32n1648_p0435c26.

取心, to exert the mind, *paggaṇhāti cittaṃ*, T32n1648_p0435c26.

出離, longing, attachment, *nikanti*, T32n1648_p0456b21. (= The Pali term *nikanti,* = Skt *nikāma*, misunderstood by the Chine
lesser afflictions (*upakkilesa,* 上煩惱) that can arise during insight meditation.

法調所攝心, mind seized by agitation regarding (higher) states, *dhammuddhaccaviggahitamānasa*, T32n1648_p0456b24. A st
meditation, when the lesser/subtle afflictions (*upakkilesa,* 上煩惱) such as illumination, 光明, can be misapprehended and

法調, agitation regarding (higher/supramundane) states, *dhammuddhacca*, T32n1648_p0456b24. See 法調所攝心.

所攝, seized, assailed, *viggahita*, T32n1648_p0456b24

速作精進, overly exerted energy, overexertion, *accāraddhaviriya*, T32n1648_p0413c01.

速精進, overly exerted energy, overexertion, *accāraddhaviriya*, T32n1648_p0448a12.

遲作精進, overly lax energy, lack of exertion, *atilīnaviriya*, T32n1648_p0413c01.

作精進, application of energy, exerted energy, *āraddhaviriya*, T32n1648_p0413c01.

隨其所樂, as one wishes, according to one's wish, *yathākāmaṃ,* T32n1648_p0442a19.

如所樂, whichever one wishes, *yadicchakaṃ,* T32n1648_p0424b27. Cf. D-a II 513: *Yadicchakanti samāpattidīpanaṃ, yaṃ yaṃ sa*
yadā kāle sītakāle vā uṇhakāle vā, tadā tadā āvajjati. Atha vā yaṃ yaṃ paṭhamaṃ jhānaṃ icchati pathavīkasiṇārammaṇaṃ vā sesāra

隨其所樂處, wherever one wishes, *yatthicchakaṃ*, T32n1648_p0424b26 & 27. D-a II 513: *Yatthicchakanti okāsaparidīpanaṃ, ya*

Paṭis-a I 317: *Paṭhamaṃ jhānaṃ yatthicchakanti yattha yattha padese icchati gāme vā araññe vā, tattha tattha āvajjati. Yadicchaka*
āvajjati. Atha vā yaṃ yaṃ paṭhamaṃ jhānaṃ icchati pathavīkasiṇārammaṇaṃ vā sesārammaṇaṃ vā, taṃ taṃ āvajjati. Ekekakasiṇā
purimayojanāyeva sundaratarā. Yāvaticchakanti yāvatakaṃ kālaṃ icchati accharāsaṅghātamattaṃ sattāhaṃ vā, tāvatakaṃ kālaṃ ā
Dandhāyitattanti avasavattibhāvo, alasabhāvo vā.

Dhātuk-a 180: *Yatthicchakanti yasmiṃ okāse samāpattiṃ appetvā nisīdituṃ icchati. Yadicchakanti kasiṇajjhānaṃ vā ānāpānajjhāna*
yaṃ yaṃ samāpattiṃ appetvā nisīdituṃ icchati. Yāvaticchakanti addhānaparicchedena yattakaṃ kālaṃ icchati. Idaṃ vuttaṃ hoti – y
addhānaṃ samāpajjitumpi vuṭṭhātumpi icchati, tattha tattha taṃ taṃ samāpattiṃ tattakaṃ addhānaṃ samāpajjitumpi vuṭṭhātumpi
cande vā sūriye vā ettakaṃ ṭhānaṃ gate vuṭṭhahissāmī'ti paricchinditvā jhānaṃ samāpanno yathāparicchedena vuṭṭhātuṃ na sakkot

如其所樂時, for as long as one wishes, whenever one wishes, *yāvaticchakaṃ,* T32n1648_p0424b28. Cf. 久近隨意, for as long
T32n1648_p0418a25.

D-a II 513: *Yāvaticchakanti addhānapariccheda dīpanaṃ, yāvatakaṃ addhānaṃ icchati.*

久近隨意, for as long as one wishes, *yāvaticchakaṃ,* T32n1648_p0418a25. Cf. 如其所樂時, for as long as one wishes, *yāvatic*

無障 without difficulty, *or*, without delay, T32n1648_p0424b23. In the parallel passage at T32n1648_p0418a25 無礙 is used i
"without trouble, without difficulty," while the other has *dandhāyitattaṃ natthi*, "there is no hesitation/delay."

Cf. Paṭis I 99–100, Vism IV 131/p. 154, XXIII 27/p.704*: Paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati; ...
paccavekkhaṇāya dandhāyitattaṃ natthīti paccavekkhaṇāvasī.* Pug 11: *... samāpattīnaṃ. So ca kho nikāmalābhī hoti akicchalābhī ak
yāvaticchakaṃ samāpajjatipi vuṭṭhātipi*. Paṭis-a I 317: *Dandhāyitattanti avasavattibhāvo, alasabhāvo vā.*

觀滅, contemplation of dissolution, *bhaṅgānupassana*, T32n1648_p0456c11. One of the insight knowledges, *vipassanāñāṇa.*

三有, the three kinds of existence, *tayo bhavā,* T32n1648_p0456c12. *= kāma-bhava, rūpa-bhava, arūpa-bhava.*

五趣, the five destinations, *pañca gatiyo*: T32n1648_p0456c12. The five rebirth destinations are hell (*niraya*), the animal wo
(*pettivisaya*), human (*manussa*), and divine (*deva*).

七識住, the seven stations of consciousness, *satta viññāṇaṭṭhitiyo*, T32n1648_p0456c12 **.** The different stations, consisting o
beings, where relinking consciousness establishes itself and causes rebirth. *Viññāṇaṭṭhiti* is defined in the Pali commentari
consciousness, which are just the aggregates endowed with consciousness." (*viññāṇaṭṭhitiyoti paṭisandhiviññāṇassa ṭhānāni*
1021). The seven stations are: 1. the station of beings who have varied bodies and varied perceptions, namely, humans, so
(*sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā*). 2. the station of beings who have va
deities in the company of Brahmā who have arisen first (*sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭha*
identical bodies and varied perceptions, namely, the radiant deities (*sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassa*
bodies and identical perceptions, namely, the lustrous deities (*sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā*). 5.
base of boundless space. (*rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākā*
who have entered upon the base of boundless consciousness (*sattā sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññ*
beings who have entered upon the base of nothingness (*sattā sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñca*

九眾生居 , the nine abodes of beings, T32n1648_p0456c12. The nine abodes are: 1. the abode of beings who have varied bo
some deities and some beings in the states of woe (*sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce*
varied bodies and identical perceptions, namely, the deities in the company of Brahmā who have arisen first (*sattā nānatta*
paṭhamābhinibbattā). 3. the abode of beings who have identical bodies and varied perceptions, namely, the radiant deities (
ābhassarā). 4. the abode of beings who have identical bodies and identical perceptions, namely, the lustrous deities (*sattā e*
5. the abode of deities who are beings without perception (*sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā*), 6. th
base of boundless space. (*rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākā*
who have entered upon the base of boundless consciousness (*sattā sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññ*
beings who have entered upon the base of nothingness (*sattā sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñca*
entered upon the base of neither-perception-nor-non-perception (*sattā sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññā*

行捨智, knowledge of equanimity towards the formations, *saṅkhārupekkhāñāṇa*, T32n1648_p0461b27

行捨, equanimity towards the formations, *saṅkhārupekkhā*, T32n1648_p0461b27

難, obstruction, impediment, *antarāya*, T32n1648_p0457a02

障礙, obstacle, *paripantha*, T32n1648_p0457a02

引, directing to, guidance, *abhinihāra,* T32n1648_p0456c29

引心, directing the mind, guidance of mind, *cittassa abhinihāra,* T32n1648_p0456c29

歡喜, delights in, delighting in, *abhinandati, abhinandana*, T32n1648_p0457a01

樂解脫智, knowledge of desire for release, *muñcitukamyatāñāṇa*, T32n1648_p0456c28

樂解脫, desire for release, *muñcitukamyatā*, T32n1648_p0456c28

見思惟, contemplation of reflection, *paṭisaṅkhānupassanā*, T32n1648_p0457a02

思惟, reflection, reflecting, *paṭisaṅkhā*, T32n1648_p0457a02

現觀, sees with insight, *vipassati*, T32n1648_p0456c29

觀滅智, dissolution contemplation knowledge, *bhaṅgānupassanañāṇa* T32n1648_p0456c02

起滅智, knowledge of rise and fall, *udayabbayañāṇa*, T32n1648_p0455c14

起滅, rise and fall, arising and falling away, *udayabbaya*, T32n1648_p0455c14

已竟 , is finished, has ended, *niṭṭhita*, T32n1648_p0455c15. Used in topic-, section-, chapter-conclusions in T32n1648.

所圍, surrounded, encircled, *parivārita*, T32n1648_p0456c23.

越正聚, to enter into the certainty of rightness, *sammattaniyāmaṃ okkamati,* T32n1648_p0457a08.

正聚, certainty of rightness, *sammattaniyāmaṃ,* T32n1648_p0457a08.

越, to enter into, *okkamati, avakkamati*, T32n1648_p0457a08.

於五陰: in the five aggregates, *pañcakkhandhe*, T32n1648_p0457a07

現見, seeing, *passanta*, T32n1648_p0457a07

解脫門, entrance into liberation, gateway to deliverance, *vimokkhamukha*, T32n1648_p0459c28.

性除智, adoption-knowledge, change-of-lineage-knowledge, *gotrabhūñāṇa*, T32n1648_p0457a18.

性除, adoption, change-of-lineage*, gotrabhū*, T32n1648_p0457a18.

性除無間, next to the change-of-lineage, immediately next to change-of-lineage, *gotrabhuanantaraṃ*, T32n1648_p0422b15

起, emergence, *vuṭṭhāna*, T32n1648_p0457a23.

轉, turning away from, *vivaṭṭana*, T32n1648_p0457a23.

知, full understanding, *pariññā,* T32n1648_p0457a27.

事, function, *kicca*, T32n1648_p0457b03.

事: object, *ārammaṇa*, T32n1648_p0449b17

慧眼, the eye of wisdom, *paññācakkhu*, T32n1648_p0455a09

分別諦, comprehension of the Truths, *saccābhisamaya*, T32n1648_p0457c05.

無有: when (this) not exists, when (this) is not, *asati*, T32n1648_p0455b06. (*sati* = loc. sg. m./nt. of *sant*, the pr.p. of *atthi.*)

不成, is not, *na hoti*, T32n1648_p0455b06–7.

有: when (this) exists, *sati*, T32n1648_p0455b06. (*sati* = loc. sg. m./nt. of *sant*, the pr.p. of *atthi.*)

成, is, *hoti*, T32n1648_p0455b07

一相, unity, *ekatta*, T32n1648_p0455b10, b17. At T32n1648_p0455b18–b21 一性 is used instead, as opposed to 種種性,diver

等, similarity, common, being of the same nature, *sabhāga,* T32n1648_p0409c16.

種種, diversity, *nānatta*, T32n1648_p0455b10

無事, unconcern, inactivity, *avyāpāra*, *abyāpāra*, T32n1648_p0455b10.

如是止法, such-naturedness, causal regularity, ineluctable regularity, *evaṃdhammatā*, T32n1648_p0455b29. Probably a co
dhammatā. See 正法. *Evaṃ-dhammatā* literally means "such-naturedness", or "such-lawfulness". *Evaṃdhammatā* refers to
origination automatically give rise to the next one, without any being or self being involved.

At T32n1648_p0455b10 正法 is used instead, which is a short form or scribal correction of 如是正法. Likewise, at T32n164
variant reading to T32n1648_p0455c04.

一相法, the method of unity, *ekattanaya*, T32n1648_p0455b10.

種種法, the method of diversity, *nānattanaya*, T32n1648_p0455b10.

無事法, the method of unconcern, *abyāpāranaya*, T32n1648_p0455b10.

正法, the method of causal regularity,, *evaṃdhammatānaya,* T32n1648_p0455b10.

不覺, not understanding, not being fully aware, not comprehending, *anavabodha*, T32n1648_p0455b14.

覺, understanding, being fully aware, comprehending, comprehension, *avabodha*, T32n1648_p0455b14.

斷說, doctrine of annihilationism, *ucchedavāda*, T32n1648_p0455b15. The Pali parallel, Vism XX.102/p.632, has *ucchedadiṭṭ*

常說, doctrine of eternalism, *sassatavāda*, T32n1648_p0455b15. The Pali parallel, Vism XX.102/p.632, has *sassatadiṭṭhi,* view

我說, doctrine of a self, *attavāda*, T32n1648_p0455b15. The Pali parallel, Vism XX.102/p.632, has *attadiṭṭhi,* view of a self.

無事說, doctrine of inefficacy of action, *akiriyavāda*, T32n1648_p0455b16. The Pali parallel, Vism XX.102/p.632, has *akiriya*

斷見, annihilationism view, view of annihilation, *ucchedadiṭṭhi*, T32n1648_p0455b23. It is the opposite of 常見, eternalism

常見, eternalism view, view of eternity, *sassatadiṭṭhi*, T32n1648_p0455b24. It is the opposite of 斷見, annihilationism view.

無動, indifferent, inactive, desireless, without endeavour, *nirīhaka*, T32n1648_p0455b12. Cf. 不動.

不動, indifferent, inactive, desireless, without endeavour, *nirīhaka*, T32n1648_p0455b28.

無動, imperturbability, *āneñja*, T32n1648_p0420b18.

行分別智, knowledge of delimitation of formations, *saṅkhāraparicchedañāṇa*, T32n1648_p0455c11.

行分別, delimitation of formations, *saṅkhāraparicchedа*, T32n1648_p0455c11.

不實, coreless, without having a core, insubstantial, *asāraka*, T32n1648_p0454b15.

餘作餘覺, the one who acts is other than the one who experiences, *aññо karoti aññо paṭisaṃvediyati,* T32n1648_p0455b22.

彼作彼覺, the one who acts is the [same as the] one who experiences, *so karoti so paṭisaṃvediyati,* T32n1648_p0455b22. A v

覺, to experience, *paṭisaṃvediyati, paṭisaṃvedayati*, T32n1648_p0455b22. This is the sole unique usage of 覺 in this sense in and derivatives of the root *budh*, such as *bodhi* and *buddha.* Elsewhere in *Vimuttimagga* the verb *paṭisaṃvediyati* corresponc

彼, he, the one, *so*, T32n1648_p0455b22. Antonym of 餘, another one, another, *aññо.*

餘, another one, another, *aññо*, , T32n1648_p0455b22. Antonym of 彼, he, the one, *so*.

執, adherence, attachment, *abhinivesa*, T32n1648_p0454b25

戒盜, holding on to precepts and vows, *sīlabbataparāmāsa,* T32n1648_p0457c23

戒行: precepts and observances, *sīlabbata*, T32n1648_p0457c27

彼一處住, conjoined to that, associated with that, coefficient with that, *tadekaṭṭha*, T32n1648_p0457c28

煩惱, affliction, *kilesa*, T32n1648_p0457c28

從此外, outsiders, those outside of this (doctrine), *ito bahiddhā*, T32n1648_p0457c26.

從此外道, outsiders, those outside of this (doctrine), *ito bahiddhā*, T32n1648_p0444a06.

須陀洹果, the fruit of stream-entry, *sotāpattiphala*, T32n1648_p0458a01.

作證, realization, *sacchikiriya*, T32n1648_p0458a01

成向, is practicing, *paṭipanno hoti*, T32n1648_p0458a01.

為須陀洹果作證成向, is practising towards the realization of the Fruit of Stream-entry, *sotāpattiphalasacchikiriyāya paṭipa*

解脫知見具足, endowed with knowledge and vision of freedom, *vimuttiñāṇadassanasampanna*, T32n1648_p0434c06

見具足, endowed with vision, possessed of vision, *dassanasampanna*, T32n1648_p0458a10

具足, endowed with, possessed of, *sampanna*, T32n1648_p0458a10. (Following another word, such as 見, see 見具足, 福具足

胸生, born of the breast, *oraso jāta*, T32n1648_p0458a09

世尊胸生, born of the breast of the Fortunate One, *bhagavato oraso jāta*, T32n1648_p0458a09

口生, born of the mouth, *mukhato jāta*, T32n1648_p0458a09

法生, to be born of the Dhamma , *dhammaja*, T32n1648_p0458a09

法所造, to be created by the Dhamma, *dhammanimmita,* T32n1648_p0458a09

所造, created, *nimmita,* T32n1648_p0458a09

法分, heir of the Dhamma, *dhammadāyāda*, T32n1648_p0458a09

物分, heir to material things, *āmisadāyāda*, T32n1648_p0458a10

分, an heir, *dāyāda*, T32n1648_p0458a09–10. See 法分 and 物分.

智成就, possessed of knowledge, *ñāṇena samannāgata,* T32n1648_p0458a12

明成就, possessed of higher knowledge, *vijjāya samannāgata*, T32n1648_p0458a12

通達慧, penetrative wisdom, *nibbedhikapaññā,* T32n1648_p0458a12

法流, the stream of dhamma, *dhammasota,* T32n1648_p0458a12

領, governance, authority, *ādhipacca*, T32n1648_p0458a15

色欲, desire for the material (states), *rūparāga*, T32n1648_p0458a29

無色欲, desire for the immaterial (states), *arūparāga*, T32n1648_p0458a29

消, to use up, to exhaust, *pariyādiyati,* T32n1648_p0457b08

除闇, to dispel darkness, *andhakāraṃ vidhamati,* T32n1648_p0457b08

除, to dispel, get rid of, *vidhamati,* T32n1648_p0457b08

闇, darkness, *andhakāra,* T32n1648_p0457b08

無明闇, darkness of ignorance, *avijjāndhakāra*, T32n1648_p0444c14

令起光明, to manifest light, *ālokaṃ pātukaroti*, T32n1648_p0457b10

令起, to manifest, *pātukaroti*, T32n1648_p0457b10

不前不後, simultaneously, not before or after, *apubbaṃ acarimaṃ*, T32n1648_p0448b06

不初不後, simultaneously, not before or after, *apubbaṃ acarimaṃ*, T32n1648_p0457b07

非初非後, simultaneously, not before or after, *apubbaṃ acarimaṃ,* T32n1648_p0457b03

不散, unmixed, intact, *asambhinna*, *abbokiṇṇa,* T32n1648_p0448b06

次第, successively, in succession, in order, *paṭipāṭiyā*, T32n1648_p0424c03, T32n1648_p0448b05

令現色, shows form, *rūpaṃ nidassiyati*, T32n1648_p0457b09

令現, to show, to manifest, *nidassiyati*, T32n1648_p0457b09

非行, the formationless, non-formation, *visaṅkhāra*, T32n1648_p0455a29. An epithet for Nibbāna.

無行, the formationless, non-formation, *visaṅkhāra*, T32n1648_p0457b22. An epithet for Nibbāna.

菩提分法, the requisites of Awakening, the states that are aids to awakening, *bodhipakkhiya dhamma,* T32n1648_p0457b27.

菩提分, the requisites of Awakening, the states that are aids to awakening, *bodhipakkhiya,* T32n1648_p0457b27.

乘: leading out (of saṃsāra), outlet, *niyyāna*, T32n1648_p0457c07

覺, thought, *vitakka*, can be a copyist mistake for 學, trainee, learner, *sekha*, T32n1648_p0458a12

結使, fetter, *saṃyojana*, T32n1648_p0458b23

無異義, not different in meaning, no difference as to meaning, (*atthato anañña*ṃ?) T32n1648_p0414b09

無異, not different, no difference, *vesamaṃ natthi,* T32n1648_p0456b13.

無異, undivided, *advaya*, T32n1648_p0412b26. Cf. 不作二, 無雙.

不作二,undivided, *advaya*, T32n1648_p0422b23. Cf. 無異, 無雙.

無雙, undivided, *advaya*, T32n1648_p0422c15. Cf. 不作二, 無異.

不煩, Avihā, T32n1648_p0458b27–28. The first of the five Pure Abodes, *suddhāvāsa*, 五淨居處, where non-returners, anāgā

不熱 , Atappā, T32n1648_p0458b28. The second of the five Pure Abodes, *suddhāvāsa*, 五淨居處, where non-returners, anāg

善見, Sudassā, T32n1648_p0458b28. The third of the five Pure Abodes, *suddhāvāsa*, 五淨居處, where non-returners, anāgā

善現, Sudassī, T32n1648_p0458b29. The fourth of the five Pure Abodes, *suddhāvāsa*, 五淨居處, where non-returners, anāgā

阿迦尼吒, Akaniṭṭhā, T32n1648_p0458b29. The fifth of the five Pure Abodes, *suddhāvāsa*, 五淨居處, where non-returners,

令起, generates, produces, *sañjaneti*, T32n1648_p0458b26.

火星, spark, ember, T32n1648_p0458c09.

火星流, sparks that spread, sparks that fly around, T32n1648_p0458c09. In the simile of th e

無動, unshakeable, *acala*, T32n1648_p0458c12

無動樂, unshakeable, *acala sukha*, T32n1648_p0458c12

得, obtaining, gaining, *paṭilābha*, T32n1648_p0460c25

長老那羅陀, Nārada thera, the elder Nārada, T32n1648_p0460c27. Nārada thera gave the simile of the well in the desert at

長老, elder, senior monk, *thera*, T32n1648_p0460c27. A *thera* is a bhikkhu who has completed at least ten rains retreats (*va*

那羅陀, Nārada, T32n1648_p0460c27. Transliteration. See 長老那羅陀.

山林, wilderness, desert, *kantāra*, T32n1648_p0460c28.

井, a well, *udapāna*, T32n1648_p0460c28.

繩, a rope, *rajju*, T32n1648_p0460c28.

日所曝, scorched by the sun, *ghammābhitatta*, T32n1648_p0460c28

日, sun, sunshine, *ghamma*, T32n1648_p0460c28

所曝, scorched, *abhitatta*, T32n1648_p0460c28. *Abhitatta* = past participle of *abhitapati.*

曝, scorch, *abhitapati*, T32n1648_p0460c28.

熱, afflicted, overcome by, *pareta*, T32n1648_p0460c29. (Part of a group of characters, preceded by 所, indicating a p.p.)

乏, wearied, *kilanta*, T32n1648_p0460c29. (Part of a group of characters, preceded by 所, indicating a p.p.)

渴, thirsty, *tasita*, T32n1648_p0460c29 (Perhaps one word together with 愛, i.e. 渴愛, but Pali = *tasita* + *pipāsita*.) (Part of a g

p.p.)

愛, craving, *pipāsita*, T32n1648_p0460c29 (Perhaps one word together with 渴, i.e. 渴愛, but Pali = *tasita* + *pipāsita*.) (Part of p.p.)

以身觸住, dwells touching it with the body, *kāyena phusitvā viharati*, T32n1648_p0460c29.

如實正智善見, to know well, according to reality, with right wisdom, *yathābhūtaṃ sammappaññāya sudiṭṭha*, T32n1648_p0

正智, right wisdom, *sammappaññā*, T32n1648_p0461a01.

善見, to know well, *sudiṭṭha*, T32n1648_p0461a01.

漏盡, (one who has) destroyed the outflows, *khīṇāsava*, T32n1648_p0461a02.

正命, Sañjīva, T32n1648_p0461b23. The proper name of an arahant who was one of the two chief disciples of the Buddha K

長老正命, venerable Sañjīva, *āyasmā Sañjīva*, T32n1648_p0461b23. The name of an arahant who was one of the two chief d

行具足, endowed with conduct, *caraṇasampanna*, T32n1648_p0427a03

明具足, endowed with higher knowledge, *vijjāsampanna*, T32n1648_p0427a02

樂行具足, pleasant practice, *sukhapaṭipadā*, T32n1648_p0459b09–10

苦行具足, painful practice, painful progress, *dukkhapaṭipadā*, T32n1648_p0459b08

燥觀, one who practises bare insight, dry insight worker, *sukkhavipassaka*, T32n1648_p0459b01–b08. The *sukkhavipassaka* is development of *samādhi* on the level of *jhānas*, but just develops insight based merely on access concentration, *upacāra-sam khaṇikasamādhi*. See Th-a III 208: *Ye pana khaṇikasamādhimatte ṭhatvā vipassanaṃ paṭṭhapetvā adhigataaggamaggā, te ādito ant vipassanābbhantaraṃ paṭisandhānānaṃ abhāvā sukkhā vipassanā etesanti sukkhavipassakā nāma.* Vism-mhṭ II 474: *Ajhānalābhī s jhānasinehena vipassanāya asiniddhabhāvato sukkhā lūkhā vipassanā etassāti sukkhavipassakoti vuccati.*

Dhammapāla's earlier explanation in Th-a as insight based merely (*matta*) on momentary samādhi supports the meaning *śuṣka* in Monier Williams' *Sanskrit English Dictionary*. Cf. Skt. *śuṣkagāna,* "mere singing (unaccompanied by dancing)." Vism- harsh" due to not being lubricated (*siniddha*) by the lubricant of jhāna.

According to the Pali commentaries it is the manner of practice of "one who is freed through wisdom," *paññāvimutta.* See *mayaṃ nijjhānakā sukkhavipassakā paññāmatteneva vimuttāti dasseti.*

燥, bare, mere, dry, Pali: *sukkha*, Sanskrit: *śuṣka*, T32n1648_p0459b08. As part of 燥觀, one who practises bare insight, dry i

第五禪, fifth jhāna, *pañcama jhāna*, T32n1648_p0416c25

因緣所起, produced through the condition of, produced through the conditions of, *paccayena samuṭṭhita, paccayehi samuṭ*

因緣所生 , produced through the condition of, produced through the conditions of, *paccayena samuṭṭhita, paccayehi samu*

比尼義, the meaning of the vinaya, *vinayattha*, T32n1648_p0445a01, T22n1421_p0190c25.

修多羅義, the meaning of the suttas, *suttattha*, T22n1421_p0191a16, T32n1634_p0038c13.

奮迅, suppression, suspension, *vikkhambhana*, T32n1648_p0416a26. As part of 奮迅五蓋.

奮迅五蓋, *pañcanīvaraṇāni vikkhambhana*, T32n1648_p0416a26.

不閉六根門, not shielding the doors of the six sense-faculties, *chasu indriyesu apihitadvārānaṃ, apihitachaḷindriya*, T32n1648

六根門, *cha indriya, chaḷindriya,* the six sense-faculties, the doors of the six sense-faculties, T32n1648_p0401a02

不閉, not closed, not shielded, *apihita*, T32n1648_p0401a02.

無過樂, happiness of faultlessness, blameless happiness, *anavajjasukha*, T32n1648_p0400b18 & 401a04, 08.

樂無過患, happiness of faultlessness, blameless happiness, *anavajjasukha*, T32n1648_p0429a25

無過, faultlessness, blamelessness, *anavajja*, T32n1648_p0400b18 & 401a04, 08.

無過患, faultlessness, blamelessness, blameless, *anavajja*, T32n1648_p0429a25

寂滅樂, the happiness of stilling, happiness of calmness, *upasamasukha,* T32n1648_p0400b18–19

正覺樂, the happiness of Enlightenment, *sambodhisukha*, T32n1648_p0400b19

正覺, Enlightenment, Awakening, *sambodhi*, T32n1648_p0400b19

寂滅, stilling, calmness, stillness, *upasama*, T32n1648_p0400b18–19

不相應, not fitting, not appropriate. Probably *na yujjati.* The Pali parallel, in the Kathāvatthu, has *na hevaṃ vattabbe,* "not t

作證果, to realize the fruit, *phalaṃ sacchikaroti,* T32n1648_p0458c15

次第分別諦, to gradually comprehend the truths, *anupubbena saccānaṃ abhisameti*, T32n1648_p0458c13–14.

次第分別, to gradually comprehend, gradual comprehension, T32n1648_p0458c13–14.

可樂, acceptable, to be accepted. Perhaps *sampaṭicchitabba* or *paṭijāneyya* as a synonym for *āmantā*. The Pali parallel, in the T32n1648_p0458c17. At T32n1648_p0458c17 然 is used instead.

然, yes, accepted, acceptable, *āmantā*, T32n1648_p0458c19. Probably in the same meaning as 可樂.

見苦, the seeing of suffering, *dukkhadassana*, T32n1648_p0458c19

四分, four parts, *catubhāga*, T32n1648_p0458c21

七時生, seven-lives-at-moster, *sattakkhattuparama*, (one of the three kinds of stream-enterer, sotāpanna, 須陀洹), T32n16

家家生, clan-to-clanner, *kolaṃkola*, (one of the three kinds of stream-enterer, sotāpanna, 須陀洹), T32n1648_p0458c23. Cf

住於果, is established in the fruit, *phale ṭhita*, T32n1648_p0458c24

住於道, is established in the path, *magge ṭhita*, T32n1648_p0458c24 (reading in footnote no. 8)

現見, seeing, *dakkhanta*, present participle of *dakkhati*, T32n1648_p0458c27.

現見苦, seeing suffering, *dukkhaṃ dakkhanta*, T32n1648_p0458c27.

須陀洹道住, stands in the path of stream-entry, *sotāpattimagge ṭhita*, T32n1648_p0458c27

信行, faith-practitioner, faith-practice, *saddhānusārin, saddhānusāritta* ?, T32n1648_p0458c28

法行, dhamma-practitioner, dhamma-practice, *dhammānusārin, dhammānusāritta* ?, T32n1648_p0458c29

現見道, seeing the Path, *maggaṃ dakkhanta*, T32n1648_p0459a06

作證果, realization of the fruit, *phalasacchikiriyā*, T32n1648_p0459a07

無義, senseless, meaningless, niratthiya, T32n1648_p0459a09

作證須陀洹果, realization of the fruit of stream-entry, sotāpattiphalasacchikiriyā, T32n1648_p0459a11

菴婆菓, mangofruit, fruit of a mango tree, *ambaphala*, T32n1648_p0459a17

菴婆, mangotree, mango, *amba*, T32n1648_p0459a17

修多羅毘曇毘尼, the Discourses, Advanced Dhamma and the Discipline, *sutta abhidhamma vinaya*, T32n1648_p0399c19, T3

諦聽, listen well!, take heed!, pay attention!, *nisāmayatha* or *nisāmayatha sādhavo*, T32n1648_p0399c20. Buddhaghosa's para *nisāmayatha sādhavoti.*

無上解脫, unexcelled freedom, *anuttara vimutti*, T32n1648_p0399c15.

隨覺, became enlightened to, understood, *anubuddha*, T32n1648_p0399c15

此法, these states, these things, *ime dhammā,* T32n1648_p0399c15

有稱, illustrious, famous, renowned, *yasassin*, T32n1648_p0399c16

瞿曇, Gotama, *gotama*, T32n1648_p0399c16. The surname or family name of the Buddha.

眾難, many encumbrances, many troubles, *bahuparissaya* ?, T32n1648_p0399c17

禮世尊應供正遍知: "Homage to the Fortunate One, the Worthy One, the Rightly Awakened One," *namo tassa bhagavato ar* phrase of homage used at the start of Buddhist texts. (= 今請世尊應供正遍知 at T19n0953_p0289b25–26.)

禮, homage to, *namo,* T32n1648_p0399c14. Used in 禮世尊應供正遍知: "Homage to the Fortunate One, the Worthy One, t *arahato sammāsambuddhassa.* A phrase of homage used at the start of Buddhist texts.

應供, worthy one, *arahant,* T32n1648_p0399c14.

正遍知, rightly awakened one, *sammāsambuddha,* T32n1648_p0399c14.

伏解脫, freedom through suspension, *vikkhambhanavimutti*, T32n1648_p0399c25.

伏, suspension, suppression, *vikkhambhana*, T32n1648_p0399c25.

彼分解脫, freedom through the [opposite] factor, *tadaṅga-vimutti*, T32n1648_p0399c26.

彼分, the [opposite] factor, in a particular respect, *tadaṅga*, T32n1648_p0399c26.

斷解脫, freedom through eradication, *samuccheda-vimutti*, T32n1648_p0399c26.

斷, eradication, cutting off, *samuccheda*, T32n1648_p0399c26.

猗解脫, freedom through tranquillizing, *paṭippassaddha-vimutti*, T32n1648_p0399c26.

離解脫, freedom through escaping, *nissaraṇa-vimutti*, T32n1648_p0399c26.

猗, tranquillizing, *paṭippassaddha*, T32n1648_p0399c26.

離, escaping, *nissaraṇa*, T32n1648_p0399c26.

伏離, seclusion through suspension, *vikkhambhanaviveka*, T32n1648_p0415a13.

彼分離, seclusion through the [opposite] factor, *tadaṅgaviveka*, T32n1648_p0415a13.

斷離, seclusion through eradication, *samucchedaviveka*, T32n1648_p0415a14.

猗離, seclusion through tranquillizing, *paṭippassaddhiviveka*, T32n1648_p0415a14.

出離, seclusion through escaping, *nissaraṇaviveka*, T32n1648_p0415a14.

達分定, concentration partaking of penetration, *nibbedhabhāgiya-samādhi*, T32n1648_p0399c29.

達分, partaking of penetration, *nibbedhabhāgiya*, T32n1648_p0399c29

出世間道, supramundane path, *lokuttara-magga*, T32n1648_p0399c29

出世間根, supramundandane faculties, T32n1648_p0459b21.

無餘涅槃, Nibbāna without residue, *anupādisesa-nibbāna*, T32n1648_p0400a02.

伏, to enter upon, go onto, *samāruhati* ?, T32n1648_p0400a05–06.

塵勞微細, with little dust [in their eyes], *apparaja*, (= part of *apparajakkha*) T32n1648_p0400a09

退轉, to fall away, decline, *parihāyati*, T32n1648_p0400a09

無退, non-decline, non-impairment, *natthi hāni,* T32n1648_p0427c21,

能生正見, for the arising of right view, *sammādiṭṭhiyā uppādāya,* T32n1648_p0400a09

增上戒學, the training of the higher virtue, *adhisīlasikkhā*, T32n1648_p0400a20.

增上心學, the training of the higher mind, *adhicittasikkhā*, T32n1648_p0400a20.

增上慧學, the training of the higher wisdom, *adhipaññāsikkhā*, T32n1648_p0400a21.

三學, the three trainings, T32n1648_p0400a20, T32n1648_p0430c17. 增上戒學, the training of the higher virtue, *adhisīlas* *adhicittasikkhā*. .增上慧學, the training of the higher wisdom, *adhipaññāsikkhā*.

增上戒, higher virtue, *adhisīla*, T32n1648_p0400a20

增上心, higher mind, *adhicitta*, T32n1648_p0400a20

增上慧, higher wisdom, *adhipaññā*, T32n1648_p0400a21

鈍根人, one of dull faculties, *mudindriya,* T32n1648_p0400b02. (The person is not explicitly stated in the Pali parallel, but i

中根人, one of middling faculties, *majjhindriya,* T32n1648_p0400b02. (The person is not explicitly stated in the Pali paralle

利根人, one of sharp faculties, *tikkhindriya,* T32n1648_p0400b03. (The person is not explicitly stated in the Pali parallel, bu

有相, partaking of distinction, *visesabhāgiya*, T32n1648_p0400a24. As part of 有相戒, virtue partaking of distinction, *visesa* distinction, *visesabhāgiya samādhi,* 有相定. Found together with 達分戒, virtue partaking of penetration, *nibbedhabhāgiya s* *nibbedhabhāgiya samādhi*, 達分定, T32n1648_p0400a28–29.

道定, Path-concentration, *magga-samādhi,* T32n1648_p0400a29. The supramundane concentration of the Path.

諦相似, in conformity with the truths, *saccānulomika*, T32n1648_p0400b01 (See 隨諦相應)

相似, in conformity, *anulomika*, T32n1648_p0400b01. (As part of 諦相似, *saccānulomika*).

四諦相似智, knowledge in conformity with the truths, *saccānulomika*, T32n1648_p0400b01 (See 隨諦相應)

心清淨, purity of mind, *cittavisuddhi*, T32n1648_p0400b06.

犯戒, misconduct, immorality, unvirtuous, immoral, *dussīla*, T32n1648_p0400b08, T32n1648_p0438a10.

犯戒垢, the stain of misconduct, the stain of immorality, *dussīlyamala*, T32n1648_p0400b08

洗, to cleanse away, *visodheti*, T32n1648_p0400b08.

洗犯戒垢, to cleanse away the stain of misconduct, *dussīlyamalaṃ visodheti*, T32n1648_p0400b08.

纏垢, the stain of the obsessions, *pariyuṭṭhāna-mala*, T32n1648_p0400b08

垢, stain, impurity, *mala*, T32n1648_p0400b08.

無知垢, stain of ignorance, *avijjāmala*, T32n1648_p0400b08.

初善, good in the beginning, initial good, *ādikalyāṇa*, T32n1648_p0400b12. One of the three kinds of goodness: 三種善.

中善, good in the middle, medial good, *majjhekalyāṇa*, T32n1648_p0400b15. One of the three kinds of goodness: 三種善.

後善, good in the end, the final good, *pariyosānakalyāṇa*, T32n1648_p0400b16. One of the three kinds of goodness: 三種善.

三種善, the three kinds of goodness, *tividhakalyāṇa,* T32n1648_p0400b11. The three are: 初善, good in the beginning, initia
medial good, *majjhekalyāṇa;* 後善, good in the end, the final good, *pariyosānakalyāṇa.*

自知, individual knowledge, *paccatta ñāṇa*, T32n1648_p0400b17. Probably corresponds to *paccattaṃyeva ñāṇaṃ*.

遠離二邊, not approaching the two extremes, avoiding the two extremes, *dve ante anupagamma*, T32n1648_p0400b21

二邊, two extremes, two ends, *dve ante,* T32n1648_p0400b21. The two extremes of sensual indulgence & self-wearying that

遠離, keeping away from, not approaching, avoiding, *anupagamma*, T32n1648_p0400b21.

諸欲著, the pursuit of sense-pleasures, *kāmasukhallikānuyoga*, T32n1648_p0400b22. Cf. 欲樂著.

佛法, Teaching of the Buddha, Buddhadhamma, T32n1648_p0401a19.

有疑, doubtful, dubious, that which is doubtful, a dubious point, *vematika*, T32n1648_p0402a06. Adjective.

所疑, doubtful, dubious, that which is doubtful, a dubious point, *vematika*, T32n1648_p0409a07.

不敬師, not respecting the teacher, irreverence towards the teacher, *satthari agārava*, T32n1648_p0401b09.

不敬師, not respecting, *agārava*, T32n1648_p0401b09.

惡口, evil speech, *dubbacā*, T32n1648_p0401b08.

惡友, evil friends, *pāpamitta*, T32n1648_p0401b08.

惡智, evil wisdom, *duppaññā*, T32n1648_p0401b08.

惡見, evil views, *pāpa-diṭṭhi*, T32n1648_p0401b08.

不忍, impatience, *akkhanti* T32n1648_p0401b08.

不信, non-faith, *asaddhā*, T32n1648_p0401b08.

無慚, consciencelessness, lack of conscience, non-conscience, *ahiri*, T32n1648_p0401b08.

無愧, shamelessness, *anottappa*, T32n1648_p0401b08.

忿, anger, wrath, *kodha*, T32n1648_p0401b06.

惱, anger, annoyance, *āghāta*, T32n1648_p0401b06.

覆, depreciation, besmirching, *makkha*, T32n1648_p0401b06. = Skt *mrakṣa*. The Chinese character corresponds to "covering tradition explains *makkha* as depreciation or "smearing" of others' qualities. D-a III 1035: *Makkhī ti: paresaṃ guṇamakkhanal kodha, upanāha, makkha, paḷāsa, dosa,* "anger, malice, depreciation, spite, and hatred," it is one of the afflictions occurring m *dosacarita*, T32n1648_p0410b10.

熱, spite, *paḷāsa*, T32n1648_p0401b06.

慳, selfishness, stinginess, *macchariya*, T32n1648_p0401b06.

嫉, jealousy, *issā*, T32n1648_p0401b06.

幻, deceit, deception, illusion, *māyā*, T32n1648_p0401b06.

諂, craftiness, *sāṭheyya*, T32n1648_p0401b06.

恨, malice, *upanāha*, T32n1648_p0401b06.

競, argumentiveness, *sārambha*, T32n1648_p0401b06.

慢, conceit, *māna*, T32n1648_p0401b06.

增上慢, overestimation, *atimāna*, T32n1648_p0401b07.

傲慢, arrogance, *mada*, T32n1648_p0401b07.

放逸, negligence, *pamāda*, T32n1648_p0401b07.

懶惰, idleness, *kosajja*, T32n1648_p0401b07.

貪欲, lust, *lobha*, T32n1648_p0401b07.

不知足, non-contentment, *asantuṭṭhi*, T32n1648_p0401b07.

不正念, loss of mindfulness, forgetfulness, *muṭṭhassati*, T32n1648_p0401b07.

不犯, not committing (an offence), *(āpattiṃ) anāpajjanta*, T32n1648_p0402a07.

犯已能悔, atonement after having committed (an offence), *āpajjitvā katapaṭikamma*, T32n1648_p0402a07.

犯已, having committed (an offence), *āpajjitvā*, T32n1648_p0402a07.

犯, to commit (an offence), *āpajjati*, T32n1648_p0402a07.

能悔, atonement, making amends (for an offence that has been committed), *katapaṭikamma*, T32n1648_p0402a07. The Visu

katapaṭikamma. Perhaps the original read 懺悔 instead of 能悔.

不悔, non-atonement, not making amends (for an offence that has been committed), *akatapaṭikamma*, T32n1648_p0402a07 *akatapaṭikamma.*

不正行, transgression (of a rule), *ajjhācara*, T32n1648_p0402a10. The Chinese translator would have misunderstood the ini prefix, i.e. as *a + adhi + ācāra.*

無學, non-trainee, non-learner, *asekha*, T32n1648_p0402a13. The non-learner is the arahant.

非學非無學, neither-trainee-nor-non-trainee, neither learner nor non-learner, *nevasekhanāsekha*, T32n1648_p0402a13. Th 學非非學.

牛戒, cow-virtue, *gosīla*, T32n1648_p0402a19. An ascetic or ascetic practice of behaving and eating as a cow; see M I 387.

狗戒, dog-virtue, *kukkarasīla*, T32n1648_p0402a19. An ascetic practice whereby he behaves and eats as a dog; see M I 387.

比丘戒, the virtue of the bhikkhu, *bhikkhusīla*, T32n1648_p0402b02.

比丘尼戒 , the virtue of the bhikkhunī, *bhikkhunīsīla*, T32n1648_p0402b03.

不具足戒, the virtue of the not-yet-fully-admitted, the virtue of the not-yet-ordained, *anupasampanna-sīla*, T32n1648_p0

白衣戒, the virtue of the white-clothed (laity), *odāta-vasana-sīla*, T32n1648_p0402b03.

不具足, the not-yet-fully-admitted, not-yet-ordained, *anupasampanna*, T32n1648_p0402b03.

具足, fully-admitted, ordained, *upasampanna*, T32n1648_p0402b03.

白衣, white-clothed, laity, *odāta-vasana*, T32n1648_p0402b03.

波羅提木叉威儀, Pātimokkha restraint, restraint of the code of discipline, restraint which is the *pātimokkha*, *pātimokkhasa* Pātimokkha itself as restraint is 'Pātimokkha restraint'." : *Pātimokkhameva saṃvaro pātimokkhasaṃvaro.*

波羅提木叉, the code of discipline, the pātimokkha, *pātimokkha*, T32n1648_p0402b04. Transliteration: p-ra-di-mok/muk- Gandhari *pradimukha* or *praḍimokha.*

Elsewhere in *Vimuttimagga*, 提 corresponds to *dhi* and *di*, i.e. 菩提, bo-dhi, = *bodhi*, T32n1648_p0427b24, and 閻浮提, = ja-b why 提 is used if elsewhere in Vim this character corresponds to *di* or *dhi.* Other characters are used for *ti*, i.e., 底, which i *prātimokṣa*: 般羅底木叉, at T 1545.27.911a13.

(Probably the *Vimuttimagga* translator adopted the term from another work. Perhaps the original term used for translitera Prakrit, which used *d* instead of *t*. The Gandhari translation of *pātimokkha* is *pradimukha*. Compare Gāndhāra Dharmapada *pātimokkhe*, Patna Dhammapada verse 63: *prātimokkhe*, and Udānavarga verse 32.27 *prātimokṣe*. Cf. Gāndhāra Dharmapada v found in the unpublished Saṅgītisūtra commentary in the British Library collection.)

沙彌沙彌尼十戒, the ten virtues of the male and female novice, ten precepts for male and female novices, *sāmaṇera-sām*

沙彌沙彌尼, male and female novices, *sāmaṇera-sāmaṇerī*, T32n1648_p0402b05.

沙彌, male novice, *sāmaṇera*, T32n1648_p0402b05.

沙彌尼, female novice, *sāmaṇerī*, T32n1648_p0402b05.

十戒, ten virtues, ten precepts, *dasa-sīla*, T32n1648_p0402b05. (= The precepts for novices. See 沙彌沙彌尼十戒.)

式叉摩尼戒, the precepts of the female probationer, *sikkhamānā-sīla,* T32n1648_p0402b05–06.

式叉摩尼, female probationer, *sikkhamānā,* T32n1648_p0402b05–06.

優婆塞優婆姨, male and female lay followers, *upāsaka-upāsikā*, T32n1648_p0402b06.

優婆塞優婆夷, male and female lay followers, *upāsaka-upāsikā*, T32n1648_p0402b06. (Variant reading of 優婆塞優婆姨.)

優婆塞, male lay follower, *upāsaka*, T32n1648_p0402b06.

優婆夷, female lay follower, *upāsikā*, T32n1648_p0402b06. (Variant reading of 優婆姨.)

優婆姨, female lay follower, *upāsikā*, T32n1648_p0402b06.

五戒, the five precepts, *pañcasīlāni, pañcasīla*, T32n1648_p0402b06–07. (= The normal precepts for lay followers.)

八戒, the eight precepts, *aṭṭhasīlāni, aṭṭhasīla*, T32n1648_p0402b07. (= The precepts for lay followers undertaken on Uposat

性戒, natural virtue, *pakati-sīla*, T32n1648_p0402b07.

行戒, customary virtue, *ācāra-sīla*, T32n1648_p0402b08.

法志戒, virtue that is an essential quality, *dhammatā-sīla*, T32n1648_p0402b08.

初因戒, virtue due to former causes, *pubbahetuka-sīla*, T32n1648_p0402b08.

法志, essential quality, *dhammatā*, T32n1648_p0402b08.

欝單越, Uttarakuru, T32n1648_p0402b08. Uttarakuru is a happy realm where people live free from possessiveness and ow

姓族, clan, family, *kula*, T32n1648_p0402b09.

國土, country, region, *desa*, T32n1648_p0402b09.

外道, (non Buddhist) sect, religious tradition, *pāsaṇḍa*, T32n1648_p0402b09.

菩薩, the Bodhisatta, *bodhisatta*, T32n1648_p0402b10. Transliteration = *bo-sa*. Cf. 菩薩摩訶薩.

菩薩摩訶薩, the Bodhisatta the Great Being, *bodhisatta mahāsatta,* T32n1648_p0436c14. Transliteration = *bo-sa-ma-ha-sa*. Tl commentaries; e.g. Cp-a 217: *Dānasīlādiguṇavisesayogena sattuttamatāya paramā mahāsattā bodhisattā.* The terms refer to the *sammāsambodhi*; *mahāsatta* being a specification of *bodhisatta*. See Endo, 2002: 234, 375.

摩訶薩, the Great Being, *mahāsatta,* T32n1648_p0436c14. Transliteration = *ma-ha-sa*. Cf. 菩薩摩訶薩.

十波羅蜜, the ten perfections, *dasapāramī,* T32n1648_p0436c15. The ten qualities which the Bodhisatta, 菩薩, has to fulfil
T32n1648_p0436c15–437a09.

The ten are:

1. 施波羅蜜, the perfection of giving, *dānapāramī*
2. 戒波羅蜜, the perfection of virtue, *sīlapāramī,*
3. 出離波羅蜜, the perfection of renunciation, *nekkhammapāramī,*
4. 慧波羅蜜, the perfection of wisdom, *paññāpāramī,*
5. 精進波羅蜜, the perfection of energy, *viriyapāramī,*
6. 忍辱波羅蜜, the perfection of patience, *khantipāramī,*
7. 諦波羅蜜, the perfection of truth, *saccapāramī,*
8. 受持波羅蜜, the perfection of resolution, *adhiṭṭhānapāramī,*
9. 慈波羅蜜, the perfection of loving-kindness, *mettāpāramī,*
10. 捨波羅蜜, the perfection of equanimity, *upekkhāpāramī.*

波羅蜜, perfections, *pāramī,* T32n1648_p0436c15. See 十波羅蜜, the ten perfections, *dasapāramī.*

四受持, the four resolves, *cattāri adiṭṭhānāni*, T32n1648_p0437a10. The four resolves which the Bodhisattva has to fulfil to

1. 諦受持, the resolve of truth, *saccādhiṭṭhāna,*
2. 施受持, the resolve of generosity, *cāgādhiṭṭhāna,*
3. 寂寂受持, the resolve of stilling, *upasamādhiṭṭhāna,*
4. 慧受持, the resolve of wisdom, *paññādhiṭṭhāna*.

The can also denote the four resolves which the trainee, *sekha*, has to fulfil to become an arahant; see M III 239: *Caturādhiṭ
vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno.* M-a V 51: *Paññaṃ nappama
āditova samādhivipassanāpaññaṃ nappamajjeyya. Saccamanurakkheyyāti paramatthasaccassa nibbānassa sacchikiriyatthaṃ āditov
arahattamaggena sabbakilesapariccāgakaraṇatthaṃ āditova kilesapariccāgaṃ brūheyya. Santimeva so sikkheyyāti arahattamaggena
kilesavūpasamanaṃ sikkheyya. Iti paññādhiṭṭhānādīnaṃ adhigamatthāya imāni samathavipassanāpaññādīni pubbabhāgādhiṭṭhānā*

入胎, enter the womb, *kucchiṃ okkanti*, T32n1648_p0402b10.

摩訶迦葉, Mahākassapa, T32n1648_p0402b11.

波羅提木叉威儀戒, virtue of Pātimokkha restraint, virtue which is Pātimokkha restraint, *pātimokkhasaṃvarasīla*, T32n164
pātimokkhasaṃvaro. So eva sīlanaṭṭhena sīlanti pātimokkhasaṃvarasīlaṃ : “The Pātimokkha itself as restraint is 'Pātimokkha re
'Pātimokka restraint virtue'.”

命清淨戒, virtue of the purity of livelihood, *ājīvapārisuddhisīla*, T32n1648_p0402b20.

根威儀戒, virtue of the restraint of the sense-faculties, *indriyasaṃvarasīla*, T32n1648_p0402b20.

護根威儀戒, virtue of the restraint of the sense-faculties, *indriyasaṃvarasīla*, T32n1648_p0403b08.

緣修戒, virtue connected with the requisites, *paccayasannissitasīla*, T32n1648_p0402b20. Cf. 修行四事戒.

命清淨, purity of livelihood, *ājīvapārisuddhi*, T32n1648_p0402b20.

根威儀, restraint of the sense-faculties, *indriyasaṃvara*, T32n1648_p0402b20.

緣修, connected with the requisites, *paccayasannissita*, T32n1648_p0402b20.

波羅提木叉威儀所覆住, dwells restrained by the Pātimokkha restraint, *pātimokkhasaṃvarasaṃvuto viharati*, T32n1648_p0

波羅提木叉威儀所覆, restrained by the Pātimokkha restraint, *pātimokkhasaṃvarasaṃvuto*, T32n1648_p0402b22

所覆, restrained, *saṃvuto*, T32n1648_p0402b22

覆, restraint, *saṃvara*, T32n1648_p0457c10.

行行處具足, endowed with (proper) conduct and resort, *ācāragocarasampanna*, T32n1648_p0402b22

行, (proper) conduct, *ācāra*, T32n1648_p0402b22.

行處, (proper) resort, *gocara*, T32n1648_p0402b22; T32n1648_p0402c22ff.

畏於細罪, [seeing] fear in tiny faults, *aṇumattesu vajjesu bhayadassāvī*, T32n1648_p0402b22. See 於微過見畏.

細罪, tiny fault, *aṇumatta vajja*, Skt. *aṇumātra avadya*, Tibetan: *kha na ma tho phra*, T32n1648_p0402b22. Cf. 微過, 小罪.

罪, fault, blameworthy thing, *vajja*, Skt. *avadya,* Tibetan: *kha na ma tho*, T32n1648_p0402b22. See 過

細, tiny, small, *aṇumatta*, Skt. *aṇumātra,* Tibetan: *phra*, T32n1648_p0402b22. See 微, 小.

於微過見畏, seeing fear in tiny faults, *aṇumattesu vajjesu bhayadassāvī*, T32n1648_p0403a13. Cf. 畏於細罪.

微過, tiny fault, *aṇumatta vajja*, Skt. *aṇumātra avadya*, Tibetan: *kha na ma tho phra*, T32n1648_p0403a13. Cf. 小罪, 微過.

見畏, seeing fear, *bhayadassāvī*, T32n1648_p0403a13

微, tiny, small, *aṇumatta*, Skt. *aṇumātra,* Tibetan: *phra*, T32n1648_p0403a13

過, fault, blameworthy thing, *vajja*, Skt. *avadya,* Tibetan: *kha na ma tho*, T32n1648_p0403a13

見過患怖, seeing fear in [tiny] faults, [*aṇumattesu*] *vajjesu bhayadassāvī*, T32n1648_p0429a11.

過患, fault, *vajja*, T32n1648_p0429a11.

於細微過患常見憂怖, seeing fear in tiny faults, *aṇumattesu vajjesu bhayadassāvī*, T32n1648_p0429a14

細微過患, tiny fault, *aṇumatta vajja*, T32n1648_p0429a14.

細微, tiny, small, *aṇumatta*, T32n1648_p0429a14.

見憂怖, seeing fear, *bhayadassāvī*, T32n1648_p0429a14

正受學可學戒, undertaking [them], he trains in the training rules, *samādāya sikkhati sikkhāpadesu*, T32n1648_p0402b22–23

正受學可學, he trains in the training rules he has undertaken, *samādāya sikkhati sikkhāpadesu*, T32n1648_p0403a13–15.

正受, undertaking, having undertaken, *samādāya*, T32n1648_p0402b22.

學, to train, *sikkhati,* T32n1648_p0402b22.

可學戒, the training rules, *sikkhāpadā,* T32n1648_p0402b22–23.

可學, the training rules, *sikkhāpadā,* T32n1648_p0403a13–15.

師法, master's teaching, teacher's dispensation, *satthu-sāsana,* T32n1648_p0402b23.

凡夫善, good worldling, *kaḷyāṇa-puthujjana*, T32n1648_p0402b23, 401c23.

起, foundation, establishing, *patiṭṭhā*, T32n1648_p0402b24.

行, conduct, *caraṇa*, T32n1648_p0402b25.

脫, release, *mokha*, T32n1648_p0402b25.

無縛, loosening, untying, *pamokha*, T32n1648_p0402b25.

面為正受善法, entrance for the attainment of wholesome states, *mukhaṃ kusalānaṃ dhammānaṃ samāpattiyā,* T32n1648_p

面, entrance, *mukha*, T32n1648_p0402b26.

為正受, for the attainment of, *samāpattiyā,* T32n1648_p0402b26.

不越, non-transgression, not transgressing, *avītikkama,* T32n1648_p0402b26.

越, transgression, transgressing, *vītikkama,* T32n1648_p0402b26.

四威儀, the four postures, *cattāro iriyāpathā*, T32n1648_p0402b28.

威儀, (proper) deportment, *iriyāpatha,* T32n1648_p0402c19, T32n1648_p0403a23.

威儀, postures, *iriyāpatha,* T32n1648_p0414b25. Cf. 四威儀.

臥坐, postures, *iriyāpatha*, T32n1648_p0414a11. Cf. 威儀.

行, (proper) conduct, *ācāra*, T32n1648_p0402b29.

非行, misconduct, *anācāra*, T32n1648_p0402b29.

竹, bamboo, *veḷu*, T32n1648_p0402c01.

楊枝, tooth-sticks, *dantakaṭṭha*, T32n1648_p0402c01.

澡浴, bath, bathing, *sināna*, T32n1648_p0402c01.

佛之所制, censured by the Buddha, *buddhapaṭikuṭṭha*, T32n1648_p0402c01.

所制, censured, scorned, *paṭikuṭṭha*, T32n1648_p0402c03. (past participle of *paṭikkosati*, to censure, scorn.)

自活, to make a livelihood, to subsist, *jīvikaṃ kappeti*, T32n1648_p0402c03.

身非行, bodily misconduct, *kāyika anācāra,* T32n1648_p0402c05.

觸, jostling, *ghaṭṭayanta*, T32n1648_p0402c06.

大德, elder, senior monk, *thera*, T32n1648_p0402c06.

上位, high seat, *ucca āsana,* T32n1648_p0402c06.

上, high, *ucca,* T32n1648_p0402c06

位, seat, *āsana,* T32n1648_p0402c06

下, low, *nīca,* T32n1648_p0402c08

下路, a lower walking path, *nīca caṅkama,* T32n1648_p0402c08.

耆德, senior monk, elder, *thera* ? , T32n1648_p0402c08. (The context suggest that this means *thera,* at T32n1648_p0402c06,

高陌, a high walking path, *ucca caṅkama,* T32n1648_p0402c08.

浴室, bath-house, sauna, *jantāghara,* T32n1648_p0402c10.

無諮問, without asking, *anāpucchaṃ*, T32n1648_p0402c10.

關閉, to bolt, *pidahati*, T32n1648_p0402c10. As part of 關閉門戶, to bolt the door, *dvāraṃ pidahati.*

門戶, door, *dvāra*, T32n1648_p0402c10.

關閉門戶, to bolt the door, *dvāraṃ pidahati*, T32n1648_p0402c10.

無次, without permission, *anokāsa*, T32n1648_p0402c12.

屏, screened, *paṭicchanna*, T32n1648_p0402c12.

口非行, verbal misconduct, *vācasika anācāra,* T32n1648_p0402c14.

不諮, without asking, *anāpucchā*, T32n1648_p0402c14.

說波羅提木叉, to recite the Pātimokkha, *pātimokkhaṃ uddisati*, T32n1648_p0402c15.

說法, preaches the Dhamma, *dhammaṃ bhaṇati*, T32n1648_p0402c15.

所姓, of such a name, *itthannāma*, T32n1648_p0402c16.

反, opposite, *paṭipakkha,* T32n1648_p0402c18.

復次, again, furthermore, *apica*, T32n1648_p0402c19.

有恭敬, respectful, *sagārava*, T32n1648_p0402c19.

不恭敬, irreverence, disrespect, *agārava*, T32n1648_p0448a18.

慚愧成就, endowed with conscience and shame, *hirottappasampanna*, T32n1648_p0402c19.

慚愧, conscience and shame, *hirottappa*, T32n1648_p0402c19.

無所乏少, without anything lacking, with nothing lacking, T32n1648_p0402c19

攝護諸根, is guarding the the sense-faculties, *indriyesu guttadvāra*, T32n1648_p0402c20.

不狎世務, not getting involved in worldly affairs, not being intimate, *asaṃsaṭṭha*, (Skt. *asaṃsṛṣta*) T32n1648_p0402c21. Cf.

不守護諸根, not guarding the sense-faculties, *indriyesu aguttadvāra*, T32n1648_p0414a09.

節飲食, moderation as regards food, *bhojane mattaññū*, T32n1648_p0402c20.

少欲, having few wishes, *appiccha*, T32n1648_p0402c21.

知足, being contented, *santuṭṭha*, T32n1648_p0402c21.

少欲知足, having few wishes and being contented, *appiccha santuṭṭha,* T32n1648_p0402c21.

婬, harlot, prostitute, *vesiyā*, T32n1648_p0402c24

寡婦, widow, *vidhavā*, T32n1648_p0402c24

處女, maiden, old spinster, old maid, *thullakumārī*, T32n1648_p0402c24.

不男, euneuch, *paṇḍaka*, T32n1648_p0402c24

酒肆, tavern, *pānāgāra*, T32n1648_p0402c24.

親近, intimate, close, *saṃsaṭṭha*, T32n1648_p0402c25. Cf. 狎俗.

近五蓋怨 closeness to the five hindrances as the opponent, nearness to the five hindrances as the opponents, *āsannanīvar* Chinese has 五蓋 “five hindrances” the Pali just has “hindrances.” Probably the Chinese added “five” for the purpose of d

不散亂, undisturbedness. non-disturbance, non-distracteness, non-scatteredness, *avikkhepa*, T32n1648_p0400c10.

散亂, disturbance, distraction, scatteredness, *vikkhepa*, T32n1648_p0413b26.

Paṭis-a I 230: *Tassā buddhānussatiyā vasena cittassa ekaggatāyeva uddhaccasaṅkhātassa vikkhepassa paṭipakkhabhāvato na vikkhe vippakiṇṇatā*. III 593: *Vikkhepoti vikkhipati na kilissatīti dvīsu ṭhānesu vuttavikkhepavasena cittassa uddhatabhāvo veditabboti*.

At T32n1648_p0418b01 the parallel has *vihaññati* “to be harassed, to be vexed,” for 散亂 as part of 心成散亂 *cittaṃ vihañña* body is wearied.” *Vikkhepa* and *vikkhipati* are not juxtaposed to *vihaññati* in Pali texts.

國王, king, royal, *rāja*, T32n1648_p0402c25.

大臣, king's minister, *rājamahāmatta*, T32n1648_p0402c25.

外道, sectarians, those of outside sects, *titthiya*, T32n1648_p0402c25.

四眾, the fourfold assembly, the four assemblies, *catuparisā*, T32n1648_p0402c26. The four assemblies are the bhikkhus, bh (laywomen); see S-ṭ I 73 (Be).

樂心, gladdened mind, confidence of mind, *pasannacitta*? , T32n1648_p0402c26

依行處, resort as support, *upanissaya-gocara*, T32n1648_p0402c29

守護行處, resort as guarding, *ārakkha-gocara,* T32n1648_p0402c29

繫縛行處, resort as a tether, *upanibandha-gocara*, T32n1648_p0402c29

繫縛, tether, tying down, a tie, close connection, *upanibandha*, T32n1648_p0402c29

依, support, *upanissaya*, T32n1648_p0402c29, T32n1648_p0438b02.

依, as decisive support, as proximate cause, *upanisā*, T32n1648_p0451c04. As part of 苦依, with suffering as proximate caus *balavakāraṇaṃ, yo upanissayapaccayoti vuccati. Yañca sandhāya sutte “dukkhūpanisā saddhā saddhūpanisaṃ ‘sīla’nti yāva vimuttū vuttaṃ.* A-a III 128: *Yañca tattha dukkhaṃ uppajjati, tampi visesato puññakiriyāya upanissayo hoti, dukkhūpanisā saddhāti. Yathā h aggimhi tāpanaṃ, udakena vā temanaṃ chedanakiriyāsamatthatāya na visesapaccayo, tāpetvā pana samānayogato udakatemanaṃ t*

善友, good friend, *kalyāṇamitta*, T32n1648_p0403a01

十處功德成就, endowed with the quality of the ten bases [of speech], *dasakathāvatthuguṇasamannāgata*, T32n1648_p0403a

未聞得聞, to hear what one has not yet heard, *assutaṃ suṇāti,* T32n1648_p0403a02.

斷除疑悔, to overcome doubt, *kaṅkhaṃ vitarati*, T32n1648_p0403a02–03

正見, rectifies his view, *diṭṭhiṃ ujuṃ karoti*, T32n1648_p0403a03

清白, to make confident, *pasādeti,* T32n1648_p0403a03

增長, to increase, *vaḍḍhati*, T32n1648_p0403a04

戒聞施慧念, virtue, learning, liberality, wisdom and mindfulness, *saddhā, sīla, suta, cāga, paññā,* T32n1648_p0403a04

隨法學, to train in accordance with, to follow the example, *anusikkhati*, T32n1648_p0403a03

入他舍, to go among the houses, *antaragharaṃ pavisati,* T32n1648_p0403a05. The Chinese means “to enter another's house

入他家, to go among the houses, *antaragharaṃ pavisati,* T32n1648_p0402c16. Cf, 入他舍.

入, to go in, to enter, *pavisati,* T32n1648_p0402c16.

尋仞, yoke length, a fathom length, *yugamatta*, T32n1648_p0403a06. A *yuga* here is a measure of length which is four *hatth*
or a fathom long. = Skt. *yugamātra*.

At T32n1648_p0413b09 the Chinese has 如軛如尋遠. As both 軛 and 尋 correspond the same distance, it seems that the Cl
extra clarity. Elsewhere in Vim 軛 is used for *yoga*, bondage/yoke, and 尋 would correspond to the Chinese equivalent of i

尋, yoke length, fathom, T32n1648_p0403a06. As part of 尋仞. The Chinese translator gave the Chinese equivalent rather t
yuga is a measure of length which is four *hattha* or cubits / forearm-lengths, = about 1.80 meter or a fathom long. = Skt. *yu*

軛, yoke length, fathom, *yuga*, T32n1648_p0413b09. A *yuga* here is a measure of length which is four *hattha* or cubits / fore
= Skt. *yugamātra*. Cf. 尋仞.

象, elephant, *hatthi*, T32n1648_p0403a06

馬, horse, *assa*, T32n1648_p0403a06

車乘, chariot, *ratha*, T32n1648_p0403a06

看, to look at, *oloketi*, T32n1648_p0403a06

四望, not looking around in the four directions, *disāvidisaṃ pekkhamāno*, T32n1648_p0403a06

其家境界, his own ancestral range, *saka pettika visaya*, T32n1648_p0403a09

家, ancestral, patrimonial, *pettika*, T32n1648_p0403a09

其, one's own, *saka*, T32n1648_p0403a09

七聚威儀, the restraint of the seven groups (of offences), the seven groups of restraint, T32n1648_p0403a14. Cf. 七聚 = *sat*

Cf. Vjb 72 (Be): *Sattahi āpattikkhandhehi saṃvaro saṃvaravinayo paññattisikkhāpadameva*. Ud-a 253: *Sattannaṃ āpattikkhandhā*

七聚, the seven groups (of offences), *satta āpattikkhandhā, sattāpattikkhandha*. T32n1648_p0403a14. The seven groups of off
Vinaya. See Vin V 91: *Tattha katame satta āpattikkhandhā? Pārājikāpattikkhandho, saṅghādisesāpattikkhandho, thullaccayāpattik*
pāṭidesanīyāpattikkhandho, dukkaṭāpattikkhandho, dubbhāsitāpattikkhandho.

懈怠, scheming, *kuhanā*, T32n1648_p0403a17. The Chinese translator misunderstood *kuhanā* as *kosajja* or was confused. The normally corresponding to *kuhanā* in Chinese.

諂曲, fawning, flattering, patter, *lapanā*, T32n1648_p0403a17.

示相, hinting, *nemittikatā*, T32n1648_p0403a17.

瞋罵示相, bullying, intimidation, *nippesikatā*, T32n1648_p0403a17.

以施望施, pursuing gain with gain, *lābhena lābhaṃ nijigīsanatā,* T32n1648_p0403a17.

望, pursuing, coveting for, *nijigīsanatā,* T32n1648_p0403a17.

四事, requisites, *paccaya*, T32n1648_p0403a18. The four requisites, *catuppaccaya*, are: robes (*cīvara*), alms-food (*piṇḍapāta*),

聖法, noble state, *ariyadhamma*, T32n1648_p0403a24.

惡欲貪, evil desires, *pāpiccha*, T32n1648_p0403a19

深, deep, profound, *gambhīra*, T32n1648_p0403a25

閑寂, secluded, quiet, peaceful, *santa* ?, T32n1648_p0403a24. Cf. 閑寂無喧俗: "quiet, without noise", at T04n0192_p0029b(

栖止, to dwell, to live, T32n1648_p0403a24, T02n0100_p0489c04.

微, subtle, *nipuṇa*, T32n1648_p0403a25.

杖, fire-wood, timber, *dāru*, T32n1648_p0403b04. Alternative spelling 材.

果實, fruit, *phala*, T32n1648_p0403b04

難陀, Nanda, T32n1648_p0403b13. This is the proper name of the arahant Nanda, who was the disciple foremost in sense-r

修行四事戒, virtue connected with the requisites, *paccayasannissitasīla*, T32n1648_p0402b20. Cf. 緣修戒.

已觀修行乞食, to wisely reflect in using alms, *paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati*, T32n1648_p0403b16.

已觀, to wisely reflect, *paṭisaṅkhā*, T32n1648_p0403b16.

乞食, alms, alms-food, *piṇḍapāta*, T32n1648_p0403b16.

修行, to use, *paṭisevati*, T32n1648_p0403b16.

同學, fellow monastic, fellow practitioner, *sabrahmacārin*?, 408c05.

為兇險行, for fun, for play, *davāya*, T32n1648_p0403b16.

兇險行, fun, play, *dava*, T32n1648_p0403b16.

為自高行, for indulgence, for intoxication, *madāya*, T32n1648_p0403b16.

自高行, intoxication, indulgence, *mada*, T32n1648_p0403b16.

為裝束, for attractiveness, for smartening, *maṇḍanāya*, T32n1648_p0403b17.

裝束, attractiveness, smartening, adornment, decoration, *maṇḍana*, T32n1648_p0403b17.

為莊嚴, for beautification, for embellishment *vibhūsanāya*, T32n1648_p0403b17.

莊嚴, beautification, embellishment, *vibhūsana*, T32n1648_p0403b17.

為此身住, for maintaining the body, for the continuance of the body, *imassa kāyassa ṭhitiyā*, T32n1648_p0403b17.

調護, sustaining, keeping up, *yāpana*, T32n1648_p0403b17.

為除飢渴, for ending hunger and thirst, T32n1648_p0403b18. The Pali parallel has *vihiṃsūparatiyā,* "for ending discomfort *vihiṃsā nāma abhuttapaccayā uppajjanakakhuddā, tassā uparatiyā vūpasamanatthāya āhāreti.*

為除, for ending, for stopping, *uparatiyā*, T32n1648_p0403b18.

除, ending, stopping, *uparati*, T32n1648_p0403b18.

為攝受梵行, for aiding the holy life, *brahmacariyānuggahāya*, T32n1648_p0403b18.

攝受梵行, aiding the holy life, *brahmacariyānuggaha*, T32n1648_p0403b18.

攝受, aiding, assisting, helping, to aid, to assist, to help, to support, *anuggaha*, *anuggaṇhāti,* T32n1648_p0403b18, T32n1648

為攝受, for aiding, *anuggahāya*, T32n1648_p0403b18.

除先病不起新疾, "I shall get rid of old painful feeling and shall not arouse new painful feeling," *purāṇañca vedanaṃ paṭiha* T32n1648_p0403b19.

病, unpleasant feeling, painful feeling, pain, *vedanā,* T32n1648_p0403b19. 疾 and 病 are used in the same sentence, the Pal

疾, unpleasant feeling, painful feeling, pain, *vedanā,* T32n1648_p0403b19.

除, to get rid of, to ward off, *paṭihaṅati*, T32n1648_p0403b19.

先, old, former, *purāṇa*, T32n1648_p0403b19.

新, new, *nava*, T32n1648_p0403b19.

少自安, subsistence, sustenance, support for life, *yātrā,* T32n1648_p0403b19.

起, to arouse, to give rise to, *uppādeti*, T32n1648_p0403b19.

無過, blamelessness, *anavajjatā*, T32n1648_p0403b20

貪住, dwelling in comfort, *phāsuvihāra*, T32n1648_p0403b20

充滿, plumpness, fatness, *pīṇa*, T32n1648_p0403b23

瘡塗藥, applying ointment to a sore, *vaṇālepana*, T32n1648_p0403b26

瘡, a sore, *vaṇa*, T32n1648_p0403b26

塗藥, applying ointment, anointing, *ālepana*, T32n1648_p0403b26

猶瘡塗藥, just as if applying ointment to a sore, *vaṇālepanamiva*, T32n1648_p0403b26

猶, like, just as, *iva*, T32n1648_p0403b26

常 can be a corruption of 當: shall, will, should, is to be, (= future, and future passive participle), T32n1648_p0403b18–19.

為除, for warding off, for repelling, *paṭighātāya*, T32n1648_p0403c15.

除, preventing, warding off, repelling, *paṭighāta*, T32n1648_p0403c15.

風寒, cold, *sīta*, T32n1648_p0403c15.

暑, heat, *uṇha*, T32n1648_p0403c15.

蚊, mosquito, *makasa*, T32n1648_p0403c15.

虻, gadfly, *ḍaṃsa*, T32n1648_p0403c15.

生慚恥遮覆醜露, the concealing of the shame-producing parts, covering the private parts, *hirikopīnappaṭicchādana*, T32n1

飡, to consume, to eat, T32n1648_p0403c17.

衣服, robes, *cīvara*, T32n1648_p0403c18.

臥具, lodgings, *senāsana*, T32n1648_p0403c18.

當觀, is to be reflected, one should reflect, *paccavekkhitabba*, T32n1648_p0403c19.

日日時時, every day and every hour, T32n1648_p0403c18.

盜受用, use as theft, *theyyaparibhoga*, T32n1648_p0403c20.

負債受用, use as debt, *iṇaparibhoga*, T32n1648_p0403c20.

家財受用, use as inheritance, *dāyajjaparibhoga*, T32n1648_p0403c21.

主受用, use as a master, *sāmiparibhoga*, T32n1648_p0403c21.

受用, use, enjoyment, *paribhoga,* T32n1648_p0403c20.

盜, theft, *theyya*, T32n1648_p0403c20.

負債, debt, *iṇa*, T32n1648_p0403c20.

家財, inheritance, *dāyajja*, T32n1648_p0403c21.

主, a master, *sāmi*, T32n1648_p0403c21.

先師, the former teachers, *pubbācariyā*, T32n1648_p0403c20. Variant of 本師.

律儀戒, virtue of Pātimokkha restraint, *pātimokkhasaṃvarasīla*, T32n1648_p0403c28. This is an abbreviation of 波羅提木叉 *pātimokkhasaṃvarasīla.* 律 is an abbreviation/synonym of Pātimokkha.

律儀, Pātimokkha restraint, *pātimokkhasaṃvara*, T32n1648_p0404a02, T32n1648_p0403c28 . This is an abbreviation of 波羅 *pātimokkhasaṃvarasīla.* 律 an abbreviation/synonym of Pātimokkha.

應令滿, to be accomplished, should try to accomplish, to be undertaken, *sampādetabba*, T32n1648_p0403c29. The *Visuddhi* *sampādetabba*, but it is possible that the *Vimuttimagga* had *paripūretabba*, "to cause to fulfil, to fulfill" Cf. 令滿, *paripūreti.*

五欲, the fivefold sense-pleasures, *pañca kāmaguṇa*, T32n1648_p0404a08

波羅夷, disqualification, exclusion, *pārājika*, T32n1648_p0404a11.

Pārājika is the heaviest class of offence of the seven groups of offences, 七聚. There are four *pārājika* offences, i.e., sexual i claiming a superhuman attainment. A bhikkhu or bhikkhunī who commits a *pārājika* offence is automatically and immedi being a bhikkhu or bhikkhunī for the rest of his or her lifetime and can't participate in legal acts of the Saṅgha (*saṅghakan* exlusion is only pertains to the state of *upasampadā*, higher entry/ordination into the Saṅgha, not to being a Buddhist pra laywomen and can take up the five precepts, or, if staying on in a monastery, can become a homeless one, *anāgārika,* or no

比丘法, the state of a bhikkhu, bhikkhu-hood, *bhikkhubhāva*, T32n1648_p0404a12.

親, relative, *ñāti*, T32n1648_p0401b26

越, to transgress, *vītikkamati*, T32n1648_p0401b27

如法受, as undertaken, *yathāsamādiṇṇa*, T32n1648_p0401b29.

如法受戒, as undertaken, *yathāsamādiṇṇa sikkhāpada*, T32n1648_p0401b29.

不起犯心, does not give rise to the mind [inclining] towards transgression, *vītikkamāya cittam na uppādeti*, T32n1648_p040

犯心, mind [inclining] towards transgression, *vītikkamāya cittam*, T32n1648_p0401c01.

不起, does not give rise to, *na uppādeti*, T32n1648_p0401c01.

戒, training rule, *sikkhāpada*, T3z2n1648_p0401c01. Normal meaning is *sīla*, virtue.

犯, to transgress, *vītikkamati*, T32n1648_p0401c01. Elsewhere in Vim 越 = *vītikkamati* and 犯 = *āpajjati*, to commit (an offen

何況故犯, then how will he transgress?, *kiṃ so vītikkamissati,* T32n1648_p0401c01

世利, gain, worldly gain, profit, *lābha*, T32n1648_p0401b26. Cf. 利養.

利養, gain, worldly gain, profit, *lābha*, T32n1648_p0401b27.

勝, fame, glory, *yasa*, T32n1648_p0401b26. Cf. 稱譽, T32n1648_p0401b28.

稱譽, fame, glory, *yasa*, T32n1648_p0401b28. Cf. 勝.

稱譽, praised, extolled, *pasattha*, T32n1648_p0429a21.

稱譽, revered, respected, respectable, *garu*, T32n1648_p0426c12

智人所嘆, praised by the wise, *viññūpasaṭṭha*, T32n1648_p0435b17

有依, with dependence, *sanissita* or *nissita,* T32n1648_p0401c02

無依, without dependence, *anissita*, T32n1648_p0401c02

依慢, dependent on conceit, *mānanissita*, T32n1648_p0401c04

有依戒, virtue with dependence, *sanissitasīla*, T32n1648_p0401c04.

無依戒, virtue without dependence, *anissitasīla*, T32n1648_p0401c05.

依愛, dependent on craving, *taṇhānissaya*, T32n1648_p0401c03

依見, dependent on views, *diṭṭhinissaya*, T32n1648_p0401c03

退, abandoning, *pahāna* ?, T32n1648_p0401b17. Further in the same paragraph at T32n1648_p0401b19–20 斷 = *pahāna* is us

非戒, non-virtue, *asīla* ?, T32n1648_p0401b18. Perhaps 非戒 rather corresponds to *dussīla* as in it is contrasted with 正戒, r
used for *dussīla*.

無邊, without limitation, *apariyanta*, T32n1648_p0401b26

有邊, with limitation, *pariyanta*, T32n1648_p0401b26

有量, measurable, with measure, *pamāṇa*, T32n1648_p0401b24

無量, immeasurable, without measure, *appamāṇa*, T32n1648_p0401b24. Used in opposition to 小, limited, *paritta*, at T32n1(

聲聞, disciple, hearer, *sāvaka*, T32n1648_p0401c10.

所願不等, unevenly aspired, *visamapaṇihita*, T32n1648_p0402a01.

所願等, evenly aspired, *samapaṇihita*, T32n1648_p0402a01.

無所願, unaspired, *appaṇihita*, T32n1648_p0402a01.

具足戒, the virtue of the fully admitted one, *upasampannasīla*, T32n1648_p0404a12.

眾事, a legal act of the Saṅgha, *saṅghakamma*, T32n1648_p0404a13. A designation for disciplinary acts as described in the V

懺悔, to confess, to declare an offence, *deseti*, T32n1648_p0404a14

我不更作, "I shall not do again," *na puna karissāmī ti*, T32n1648_p0404a15–17.

不悔, non-remorse, *avippaṭisāra*, T32n1648_p0401a07, T32n1648_p0416a01, T15n0603_p0180b08.

戒善, wholesome virtues, wholesome virtue, *kusalāni sīlani, kusalasīla*, T32n1648_p0401a07, T32n1648_p0401a26.

鄙穢, to despise, T32n1648_p0404a25.

憒忘, confused, *sammūḷha*, T32n1648_p0404b04.

初夜後夜, the first and last watches of the night, *pubbarattāpararatta*, T32n1648_p0402c20.

如 ... 等, like, as, *viya*, T32n1648_p0404a29.

惡道, bad destination, *duggati*, T32n1648_p0404b05. Normally 惡趣.

卵, egg, *aṇḍa*, T32n1648_p0404b08.

犛牛, yak ox , *camarī miga, camarī,* T32n1648_p0404b09.

尾, tail, *vāladhi*, T32n1648_p0404b09.

一子, one son, *ekaputta*, T32n1648_p0404b09.

心所愛念, dear, who is dear, *piya*, T32n1648_p0437a25.

情所愛念, dear, who is dear, T32n1648_p0435a12

我所愛念人, one who is dear to me, *piyassa me*, T32n1648_p0460b14.

所愛念人, one who is dear, *piya*, T32n1648_p0460b14.

所不愛念人, one who is not dear, *apiya,* T32n1648_p0460b15

一子心所愛念, only son who is dear, dear and only child, T32n1648_p0437a25.

一子情所愛念, only son who is dear, dear and only child, T32n1648_p0435a12.

一眼, one eye, *ekanayana*, T32n1648_p0404b09.

護, to guard, *rakkhati*, T32n1648_p0404b09.

身安住, the preservation of the body, *kāyassa ṭhiti,* T32n1648_p0403b25.

有所成就, to be accomplished to some extent, T32n1648_p0408b14. In opposition to 所得成就, to be [fully] accomplished,

可敬愛, likeable, loveable, *piya*, T32n1648_p0408b18. The Pali has *piyo hoti manāpo ca.*

可重, respectable, *garu*, T32n1648_p0408b18.

可貴, venerable, to be venerated, to be cultivated, *bhāvanīya*, T32n1648_p0408b18. M-a I 156: *Bhāvanīyo ti: addhā ayamāyasn*

能說, one who speaks out, one who admonishes, *vattā*, T32n1648_p0408b19. S-a I 123: *Vattāti odhunanavattā. Bhikkhūnaṃ ajj kathāvavatthānaṃ na karoti, tasmiṃ tasmiṃ yeva ṭhāne ovadati anusāsatīti attho.* S-a II 241: *Vattāti pare yadicchakaṃ vadati yeva. vakkhāmītiādipañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ ullumpanabhāve ṭhatvā vattā.*

忍辱, one who can bear admonishment, one who endures being spoken to, *vacanakkhamo*, T32n1648_p0408b19. S-a I 123: *V ovādaṃ deti, sayaṃ pana aññena ovadiyamāno kujjhati. ...* A-a IV 24: *Vacanakkhamoti vacanaṃ khamati, dinnaṃ ovādaṃ karoti.*

說深語, a speaker of profound talk, *gambhīraṃ kathaṃ kattā,* T32n1648_p0408b19.

深語, profound talk, *gambhīra kathā*, T32n1648_p0408b19.

安非處, to make another apply himself to useless ends, *aṭṭhāne niyojeti,* T32n1648_p0408b19.

非處, useless end, a wrong cause, impossibility, *aṭṭhāna,* T32n1648_p0408b19.

安, to make (another) apply (himself), to urge, to incite, *niyojeti,* T32n1648_p0408b19.

非住, useless end, a wrong cause, impossibility, *aṭṭhāna,* T32n1648_p0408c01.

善知識, good friend, *kalyāṇamitta*, T32n1648_p0408b01 & 408b13.

有雲比丘, Meghiya Bhikkhu, *meghiya bhikkhu*, T32n1648_p0408b03. Meghiya was an attendant of the Buddha; see A IV 357

有雲, Meghiya, *meghiya*, T32n1648_p0408b03. Meghiya Bhikkhu (雲比丘) was an attendant of the Buddha; see A IV 357.

品, chapter, *vagga*, T32n1648_p0408a28.

聚, a group (of students), a class (of students), *gaṇa*, T32n1648_p0408c01

整衣服, to adjust one's robes, T32n1648_p0408c11. Probably corresponds to *ekaṃsaṃ cīvaraṃ katvā* of M II 45, etc.

和上, preceptor, spiritual teacher, *upajjhāya*, T32n1648_p0408c12.

善哉, good!, very well!, *sādhu,* T32n1648_p0408c13, T32n1648_p0425a22. An approving exclamation.

莫放逸, heedful, not being negligent, *appamāda*, T32n1648_p0408c16

輕易, slight, despise, contempt, T32n1648_p0408c19

料理, to arrange, T32n1648_p0408c21

澡罐, water-jar (as used by Buddhist monks for carrying water), T32n1648_p0408c24.

半路, midway, on the way, *addhamagga*?, T32n1648_p0408c23

禪具, meditation mat ?, *āsana*, ? T32n1648_p0408c24

繞塔, to circambulate a stupa, T32n1648_p0408c27.

低蓋, to take down one's umbrella, *chattaṃ apanāmeti*, T32n1648_p0408c27.

入寺舍, entering a monastery, *vihāraṃ pavisanta,* T32n1648_p0408c27. The *Visuddhimagga* (Vism III.66/p.99) has *vihāraṃ*, w
T32n1648_p0412c20 寺舍 could correspond to *kuṭi,* a solitary monk's hut in a forest monastery.

低蓋, to lower an umbrella, *chattaṃ apanāmeti*, T32n1648_p0408c27

糞掃衣人, rubbish-rag-robe-wearer, one who wears refuse-rag robes, *paṃsukūlika*, T32n1648_p0408c28. One who has unde
wearing robes made of discarded rags, cloths from corpses, etc.

乞食人, one who eats begged food, *piṇḍapātika*, T32n1648_p0408c28–9. One who has undertaken the ascetic practice, *dhuta*
collected on alms-round, *piṇḍapāta*.

律師, teacher of the Discipline, *vinayācariya,* T32n1648_p0408c29.

衣鉢, robes and bowl, *pattacīvara*, T32n1648_p0409a03

便處, toilet, *vaccapassāvaṭṭhāna*, or *vaccaṭhāna, passāvaṭṭhāna,* T32n1648_p0409a06.

僧制, regulation of a Saṃgha, protocol of a Saṃgha, agreement of a Saṃgha, ? *katikasaṇṭhāna*, ? *katikavatta*, T32n1648_p04
saṅghassa katikasaṇṭhānaṃ pucchitabbaṃ: kaṃ kālaṃ pavisitabbaṃ, kaṃ kālaṃ nikkhamitabba'nti? ...

訪問, to ask, to inquire about, *pucchati*, T32n1648_p0409a06.

客法用, duties for visiting monks, *āgantukavatta*, T32n1648_p0409a12. See 訪問僧制. These are duties for monks who visi
monastery in a proper manner, proper greeting, asking where facilities are, etc. They are described in the Vattakkhandha

舊住比丘, resident monk, *āvāsika bhikkhu*, T32n1648_p0409a05. The opposite of a visiting monk, 訪問僧, *āgantuka bhikkhu*.

舊住, resident, *āvāsika*, T32n1648_p0409a05. The opposite of a visitor, 訪問, *āgantuka.*

罪及不犯罪, offence and non-offence, *āpatti ca anāpatti ca*, T32n1648_p0409a08

不犯罪, non-offence, *anāpatti*, T32n1648_p0409a08

阿毘曇師, a teacher of Abhidhamma, *abhidhammācariya*, T32n1648_p0409a08.

陰入界, aggregates, sense-bases, and elements, *khandhadhātuāyatana*, T32n1648_p0409a09. 陰 = 五陰, *pañcakkhandhā*, five
sense-bases; and 界 = 十八界, *aṭṭharasa dhātuyo.*

Three main categories of analysis of Buddhist wisdom. The world, physical and mental, is analysed in terms of just consist
impermanent, suffering and without a self; e.g. S IV 67: *Yāvatā, bhikkhave, khandhadhātuāyatanā tampi na maññeyya, tasmimp
maññeyya. So evaṃ amaññamāno na kiñci loke upādiyati.* Thī 474: *Khandhadhātuāyatanaṃ, saṅkhataṃ jātimūlakaṃ dukkhaṃ; / yo*

頭陀人, one who practises asceticism, *dhutaṅgika* ?, T32n1648_p0409a09

併疊臥具, to fold and pile up the bedding [in a lodging], T32n1648_p0409a11

臥具, bedding, T32n1648_p0409a11, T32n1648_p0434a29.

心攝受, mental comfort, mental agreeableness, *cetasika sāta*, T32n1648_p0419c08

攝受, comfort, agreeableness, *sāta*, T32n1648_p0419c08. As part of 心攝受, *cetasika sāta*.

佷戾, obstinacy, recalcitrancy, T32n1648_p0409b08. Also at T01n0026_p0640a08, T02n0100_p0414a21. Also spelled as 很戾

分別行, explanation of temperament, illucidation of temperament, *cariyāvibhāvana* ?, T32n1648_p0409b24. This could be
texts, while *cariyāvibhāvana* is used at Vism III 96/p.107.

欲行, greed temperament, *rāga-cariyā*, T32n1648_p0409b26. One of the fourteen types of temperament or character.

瞋恚行, hate temperament, *dosa-cariyā*,T32n1648_p0409b26. One of the fourteen types of temperament or character.

癡行, delusion temperament, *moha-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperament or character.

信行, faith temperament, *saddhā-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperament or character.

意行, intelligence temperament, *buddhi-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperament or charact

覺行, speculation temperament, *vitakka-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperament or charact

欲瞋恚行, greed and hate temperament, *rāga-dosa-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperament

欲癡行, greed and delusion temperament, *rāga-moha-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperame

瞋癡行, hate and delusion temperament, *dosa-moha-cariyā*, T32n1648_p0409b27. One of the fourteen types of temperamen

等分行, [greed, hate and delusion-] in-equal-parts temperament, *rāga-dosa-moha-samabhāga-cariyā*, T32n1648_p0409b28. (
character.

信意行, faith and intelligence temperament, *saddhā-buddhi-cariyā*, T32n1648_p0409b28. One of the fourteen types of temp

信覺行, faith and speculation temperament, *saddhā-vitakka-cariyā*, T32n1648_p0409b28. One of the fourteen types of temp

意覺行, intelligence and speculation temperament, *buddhi-vitakka-cariyā*, T32n1648_p0409b28. One of the fourteen types c

等分行, [faith, intelligence and speculation-] in-equal-parts temperament, *saddhā-buddhi-vitakka-samabhāga-cariyā*, T32n1(temperament or character.

等分, in equal parts, *samabhāga,* T32n1648_p0409b28.

意, intelligence, *buddhi*, T32n1648_p0409b27.

愛見慢, craving and views and conceit, *taṇhā-diṭṭhi-māna*, T32n1648_p0409b29. The three components of mental proliferat *taṇhādiṭṭhimānā, tadabhisaṅkhatā ca saṅkhārā.* A-a III 348: *Papañcoti taṇhādiṭṭhimānavasena pavatto madanākārasaṇṭhito kilesapa*

欲行人, the person with a greed temperament, *rāgacarita puggala, rāgacarita,* T32n1648_p0409c01.

嗔行人, the person with a hate temperament, *dosacarita puggala, dosacarita,* T32n1648_p0409c02.

癡行人, the person with a delusion temperament, *mohacarita puggala, mohacarita*, T32n1648_p0409c02.

信行人, the person with a faith temperament, *saddhācarita puggala, saddhācarita*, T32n1648_p0409c02.

意行人, the person with an intelligence temperament, *buddhicarita puggala, buddhicarita*, T32n1648_p0409c02.

覺行人, the person with a speculation temperament, *vitakkacarita puggala, vitakkacarita*, T32n1648_p0409c02.

增上, predominant, *adhika*, T32n1648_p0409c05.

善朋友, good friend, *kalyāṇamitta*, T32n1648_p0408b13.

善朋, on the side of the wholesome, *kusalapakkha*, T32n1648_p0409c11.

親覲功德故, due to its qualities being near, *āsannaguṇattā*, T32n1648_p0409c12.

親覲, near, proximate, *āsanna*, T32n1648_p0409c12.

增長, predominant, predominance, *adhika* or *balavati*, T32n1648_p0409c12. (The Vism III.78/p.102has *balavati* while its *ṭīkā* 上, predominant, *adhika*, is used instead.)

捨, to give up, giving up, *pariccajati*, *pariccāga,* T32n1648_p0409c13

不能捨, not looking longingly, not longing for, *anāpekkha*, T32n1648_p0410b01.

不捨, not looking longingly, not longing for, *anāpekkha*, T32n1648_p0410b04.

安, to stick to, to cling to, *allīyati*, T32n1648_p0409c20.

捨, to shun, shunning, avoiding, *parivajjati*, *parivajjana,* T32n1648_p0409c19.

覓, to search, to seek, *pariyesati*, T32n1648_p0409c19.

不安, not stable, unstable, not standing still, restlesss, *anavaṭṭhita*, T32n1648_p0409c26

亂, perplexity, confusion, *paribyākulatā*, T32n1648_p0409c25

種種覺憶, various modes of thinking, *nānappakāravitakkanatā*, T32n1648_p0409c26. Perhaps it means "thinking over vario way, method."

種種, various modes, *nānappakāravitakkanatā*, T32n1648_p0409c26.

不自定, unstableness, not standing still, restlesss, *anavaṭṭhita*, T32n1648_p0409c25 .

動, vacillation, unsteadiness, vacillates, *cancala, cañcala, *cancalati*, T32n1648_p0409c27.

速, quick, swift, *khippa*, T32n1648_p0409c29.

遲, slow, sluggish, *dandha*, T32n1648_p0409c29.

修行, practice, *paṭipadā*, T32n1648_p0409c29.

鈍, sluggish, *dandha*, T32n1648_p0407c03. As part of 鈍智, sluggish direct knowledge, *dandhā abhiññā*. Elsewhere in, T 164

智, direct knowledge, *abhiññā*, T32n1648_p0407c03.

利, quick, swift, *khippa*, T32n1648_p0407c03. As part of 利智, quick direct knowledge, *khippā abhiññā*. Elsewhere in T 1648

安可教化, easily guided, T32n1648_p0410a01

本煩惱, root affliction, fundamental affliction, *mūlakilesa*, T32n1648_p0410a09. There are three *mūlakilesa*: greed, hatred a *rāgena na sarati, mohena na thīno. Imesu tīsu mūlakilesesu ....* There are also two *mūlakilesa*: ignorance and craving for existenc *bhavataṇhā ca, tīṇi akusalamūlāni lobho doso moho ca.*

初所造, previous habit, former habit, *pubbāciṇṇa*, T32n1648_p0410a12.

行初所造, previous habit, former habit, *pubbāciṇṇa*, T32n1648_p0410a13.

行初造, previous habit, former habit, *pubbāciṇṇa*, T32n1648_p0410a18.

可愛方便, agreeable exertion, agreeable application, *iṭṭhappayoga*, T32n1648_p0410a14.

多善業, much beautiful action, *subhakammabahula*, T32n1648_p0410a14.

從天堂落生於此, having passed away from heaven, he is reborn here (in this world), *saggā cavitvā idhūpapanna*, T32n1648_

從天堂落, to pass away from heaven, *saggā cavati*, T32n1648_p0410a15.

從天堂, from heaven, *saggā*, T32n1648_p0410a15.

天堂, heaven, *sagga*, T32n1648_p0410a15.

落, to pass away, to fall away, *cavati*, T32n1648_p0410a15.

生於此, is reborn here (in this world), *idhūpapanna*, T32n1648_p0410a15.

桁械, torturing, punishing (by way of shackling, etc.), *bandhana*, T32n1648_p0410a15

怨業, inimical deed, brutal action, *verakamma*, T32n1648_p0410a15.

地獄, hell, *niraya*, T32n1648_p0410a16.

龍生, nāga-birth, serpent-birth, *nāgayoni*, T32n1648_p0410a16.

墮落, to pass away, *cavati*, T32n1648_p0410a16.

多飲酒, to drink a lot of intoxicants, *majjapānabahula*, T32n1648_p0410a17.

從畜生, from an animal birth, *tiracchānayoniyā*, T32n1648_p0410a17.

畜生, animal birth, *tiracchānayoni*, T32n1648_p0410a17.

畜生, animal, *tiracchānagata*, T32n1648_p0438a09.

最近, prominence, *ussannattā*, T32n1648_p0410a19.

等故, due to evenness, *samattā*, T32n1648_p0410a20.

等, evenness, *samatta*, T32n1648_p0410a20.

最多淡, phlegm in predominance, *semhādhika*, T32n1648_p0410a22.

最多痰, phlegm in predominance, *semhādhika*, T32n1648_p0410a22. (Variant reading.)

淡, phlegm, *semha*, T32n1648_p0410a22.

痰, phlegm, *semha*, T32n1648_p0410a22. (Variant reading.) One of the three humours, 過患, *dosa* (Skt. *doṣa*), alongside 膽, l

膽, bile, *pitta*, T32n1648_p0410a22. (Text erroneously has 瞻.) One of the three humours, 過患, *dosa* (Skt. *doṣa*), alongside 淡

風, wind, v*āta,* T32n1648_p0410a23. One of the three humours, 過患, *dosa* (Skt. *doṣa*), alongside 淡 (or 痰), phlegm, *semha* a

過患, humour, humours, *dosa* (Skt. *doṣa*), T32n1648_p0410a21. There are three humours: 淡 (or 痰), phlegm, *semha;* 膽, bil

云何可知, how is it to be known, *kathaṃ jānitabbaṃ,* T32n1648_p0410a24–25.

可知, to be known, *jānitabbaṃ,* T32n1648_p0410a24–25.

云何, how?, *kathaṃ,* T32n1648_p0410a24–25.

此人, this person, *ayaṃ puggalo*, T32n1648_p0410a25.

何因緣, what cause?, what is the source?, *kinnidāna, kiṃ nidāna*, T32n1648_p0410a10.

真實過患, genuine fault, real fault, *bhūta dosa*, T32n1648_p0410a28.

如倦, as if he were tired, like he is tired, *kilantarūpa viya,* T32n1648_p0410b02.

倦, tired, *kilanta,* T32n1648_p0410b02.

久看, look a long time, look long, *ciraṃ oloketi,* T32n1648_p0410b02.

信他, trusting others, *parapaccayika,* T32n1648_p0410b06.

所薄, blaming, *nindanta*, T32n1648_p0410b06.

薄, blame, *ninda*, T32n1648_p0410b06.

所讚歎, praising, *pasaṃsanta*, T32n1648_p0410b06.

讚歎, praise, *pasaṃsa*, T32n1648_p0410b06.

多行, occur much, *bahulaṃ pavattati,* T32n1648_p0410b09.

惱, spite, malice, *paḷāsa*, *palāsa,* T32n1648_p0410b10.

舉脚, to raise the foot, *pādaṃ uddharati*, T32n1648_p0410b13.

起脚, to raise the foot, *pādaṃ uddharati*, T32n1648_p0410b16.

下脚, to put down the foot, *pādaṃ nikkhipati*, T32n1648_p0410b13.

疾, gently, lightly, *saṇika* (= Skt *śainas*), T32n1648_p0410b13. Probably the Chinese translator interpreted *saṇika* as *lahu* (Skt context indicates that it is the antonym of 急, hastily, forcefully, *sahasā.*

急, hastily, forcefully, *sahasā*, T32n1648_p0410b15.

急, strongly, tightly, *gāḷhaṃ*, T32n1648_p0410c10.

著衣, wearing robes, *cīvaradhāraṇa*, T32n1648_p0410b18.

受衣, wearing robes, *cīvaradhāraṇa*, T32n1648_p0410a12.

周正圓, level all around, well rounded, *parimaṇḍalaṃ*, T32n1648_p0410b19.

寬, loosely, loose, *sithila*, T32n1648_p0410b19.

肥, oily, fatty, *siniddha*, T32n1648_p0410b24.

甜, sweet, *madhura*, T32n1648_p0410b24.

酢, sour, acid, *ambila*, T32n1648_p0410b24.

不定樂, no fixed liking, no settled choice, *aniyatarucika*, T32n1648_p0410b25.

知氣味, savouring the taste, experiencing the taste, *rasapaṭisaṃvedī*, T32n1648_p0410b26.

不速, unhurriedly, *ataramāna*, T32n1648_p0410b26.

揣食, a lump of food, *ālopa*, T32n1648_p0410b27.

滿口, filling the mouth, which fills the mouth, *mukhapūraka*, T32n1648_p0410b27.

少味, of little (pleasant) taste, *asādu*, T32n1648_p0410b27.

不圓, not well rounded, *aparimaṇḍalaṃ,* T32n1648_p0410b27.

盤器, dish, *bhājane*, T32n1648_p0410b29.

塗染, to smear, *makkheti*, T32n1648_p0410b29.

亂心, scattered mind, *vikkhittacitta*, T32n1648_p0410c01.

掃箒, broom, *sammajjani*, T32n1648_p0410c02.

捉掃箒, to hold a broom, *sammajjaniṃ gaṇhāti*, T32n1648_p0410c02.

不駃, unhurriedly, *ataramāna*, T32n1648_p0410c02.

駃, hurriedly, quickly, *taramānarūpa*, T32n1648_p0410c04.

除去, to push aside, to throw aside, *ussāreti*, T32n1648_p0410c04.

土沙, sand, sandy soil, *vālika*, T32n1648_p0410c04.

急聲, harsh sound, *khara sadda*, T32n1648_p0410c04.

急, harsh, rough, *khara*, T32n1648_p0410c04.

輾轉, turning over, *samparivattakaṃ*, T32n1648_p0410c05.

一切事, all work, all duties, *sabbakicca*, T32n1648_p0410c07.

臥處, bed, sleeping place, *seyyā*, T32n1648_p0410c10.

面目頻蹙, to frown, *bhākuṭiṃ*, T32n1648_p0410c12.

覆身, with the body in disarray, with a sprawling body, *vikkhittakāya*, T32n1648_p0410c14.

所疑, hesitating, uncertain, *saṅkita*, T32n1648_p0410c11.

即, promptly, quickly, *sīghaṃ*, T32n1648_p0410c11.

瞋, angered, annoyed, *kupita*, T32n1648_p0410c13.

噫噫, humming, murmuring, *huṅkāra* (in Vism parallel), *huṃhuṅka, huhukka* (in Udāna and its commentary), T32n1648_p0

法, suitable, good, *sappāya*, *sappāyatā,* T32n1648_p0410c15. (Although normally 法 corresponds to *dhamma* in Vim, the Vis condition, such as food and climate, is suitable for the body, the holy life, etc.)

行脚處, walking up and down, *caṅkama*, *caṅkamana,* T32n1648_p0410c29. (Probably the Chinese translator misunderstood "place for walking up and down," rather than the action of meditative walking up and down in meditation. In the next lin

行處, walking up and down, T32n1648_p0411a01. (Probably the Chinese translator misunderstood *caṅkama*—see the Vism down," rather than the action of meditative walking up and down in meditation. In the previous line 行脚處 is used inste

散句, miscellaneous topics, miscellany, mixed topics, heterogeneous topics, *pakiṇṇaka*, T32n1648_p0422a28. In Vimuttima concluding section of a chapter in which miscellaneous, heterogeneous topics are discussed that were not yet given earlie example, after the detailed discussion of each of the four brahmavihāras (T32n1648_p0435a–438a)there is a concluding se brahmavihāras (T32n1648_p0438a–b)

優 波底沙: Upatiṣya (Skt.) Upatissa (Pali).
A transliteration of the personal name of Sāriputta (Skt. Śāriputra), 舍利弗多 or 舍利弗, one of the two chief disciples of , T13n0402_p0537a2.
It is also the name of the author of the *Vimokṣamārga-śāstra* or *Vimuttimagga*, 解脫道, a Theravādin treatise on the Path to

Nothing else is known about this Upatissa, but his authorship of this text is confirmed by the Visuddhimagga subcommen reference to the "three causes of temperament" that: "'some' is said with reference to the Upatissa Thera. It has been said *upatissattheraṃ sandhāyāha. Tena hi vimuttimagge tathā vuttaṃ...*," Vism-mhṭ I 123.). There are several other Upatissas menti *Names*, s.v. "Upatissa" and Introduction, *Path to Freedom*.

五神通, five direct knowledges, *pañcābhiññā*, T32n1648_p0441a27. The five are (1) 身通, supernormal power, *iddhividha*, (knowledge of others' minds, *paracittavijānana*, (4) 宿命通, recollection of former lives, *pubbenivāsānussati*, and (5) 天眼通, 28. Cf. 五通.

五通, the five direct knowledges, *pañcābhiññā*, T32n1648_p0407a25. The five as given at T32n1648_p0407a25–26 in abridge the divine ear, 天耳, *dibbasota*; knowledge of others' minds, 他心, *paracittavijānana*; recollection of past existences, 宿命, *p dibbacakkhu*.

Cf. 五神通.

身通, supernormal power, *iddhividha,* T32n1648_p0441a27. (Cf. DDB: 身如意通, 神境通 = *iddhividha*)

天耳, divine ear, *dibbasota,* T32n1648_p0441a27

他心智, knowledge of others' minds, knowing the thoughts of others, reading the minds of others, *paracittavijānana,* T32n *cetopariyañāṇa,* "knowledge of the ways of others' minds" or "knowledge that pervades/encompasses [the mind]" but in s *paracittañāṇa* are found.

他心, others' minds, *paracitta,* T32n1648_p0441a27.

宿命, recollection of former lives, *pubbenivāsānussati,* T32n1648_p0441a28

天眼, divine eye, *dibbacakkhu,* T32n1648_p0441a28.

變, miraculous transformation, *vikubbana*, T32n1648_p0441a28. At T32n1648_p0412b29, 辯 is used for the *vikubbana* of wal appearances/shapes, the divine eye and divine ear.

變, supernormal power, *iddhi*, *vikubbaniddhi,* T32n1648_p0441b01. At T32n1648_p0441a28 it might mean *vikubbana* or *pāṭih* Pali parallels, it probably corresponds to *iddhi*. Probably the Chinese translator could not find a suitable character for *iddh iddhividha*.

變辯, supernormal power, *iddhi*, *vikubbaniddhi,* T32n1648_p0441c14. Probably the Chinese translator could not find a suita he used 變 for *iddhividha*. See note to 變 at T32n1648_p0441b01.

受持變, supernormal power of resolve, *adhiṭṭhānā-iddhi*, T32n1648_p0441b02.

作變, supernormal power of miraculous transformation, *vikubbana-iddhi*, T32n1648_p0441b02.

意所作變, supernormal power of [producing a] mind-made [body] , *manomayayiddhi,* T32n1648_p0441b03.

意所造變, supernormal power of [producing a] mind-made [body] , *manomayayiddhi,* T32n1648_p0442c22.

意所作, mind-made, *manomaya,* T32n1648_p0441b03.

意所, mind-made, *manomaya,* T32n1648_p0442c22.

成多, to become many, *bahudhā hoti*, T32n1648_p0441b03.

成一, to become one, *eko hoti*, T32n1648_p0441b03.

以一成多, being one he becomes many, *eko pi hutvā bahudhā hoti,* T32n1648_p0441b03.

以多成一, being many he becomes one, *bahudhā pi hutvā eko hoti,* T32n1648_p0441b03–04.

增長, to extend influence, to expand power, *vasaṃ vatteti*, T32n1648_p0441b04. In Pali *vasaṃ vatteti* means "exert influenc liberal translation of this.

捨, to give up, *vijahati*, T32n1648_p0441b05.

形, appearance, *vaṇṇa*, T32n1648_p0441b05.

現, to manifest, to exhibit, to show, *dasseti*, T32n1648_p0441b05.

化作, to conjure, to create, *abhinimminā̀ti,* T32n1648_p0441b07.

一切身分, with all limbs, *sabbaṅgapaccaṅga*, T32n1648_p0441b08.

一切身分具足, with all limbs, *sabbaṅgapaccaṅga*, T32n1648_p0442c29.

諸根具足, lacking no faculty, complete in faculties, *ahīnindriya*, T32n1648_p0441b08.

諸根不少, lacking no faculty, *ahīnindriya*, T32n1648_p0442c29.

業果報所生, born of action-result, produced of kamma-result, *kammavipākajā*, T32n1648_p0441b09.

從業報生, born of the result of kamma, produced of kamma-result, *kammavipākajā*, T32n1648_p0441c03.

功德人, one endowed with merit, the meritorious, *puññavant*, T32n1648_p0441b10.

明術所造, sprung from magic, *vijjāmayā,* T32n1648_p0441b10.

明術, magic knowledge, charm, *vijjā,* T32n1648_p0441b10.

辯, pervasive force, intervention, occupation, interest, concern, *vipphāra/vyāpāra,* T32n1648_p0441b12. As part of 智辯.

智辯, pervasive force of knowledge, intervention by knowledge, *ñāṇavipphāra* T32n1648_p0441b12.

變智辯, supernormal power due to the pervasive force of knowledge, *ñāṇavipphārā iddhi,* T32n1648_p0441b12.

成, succeeds, *ijjhati*, T32n1648_p0441b11.

長老, venerable, *āyasmā*, T32n1648_p0441b13. Used as a respectful title and addressing for monks; see the Mahāparinibbānasuttanta, D II 154.

薄拘羅, Bakkula, T32n1648_p0441b13. Transliteration, *bak-ku-la*. Bakkula (Skt. Vakula) was the disciple of the Buddha who *Dictionary of Pali Proper Names* s.v. “Bakkula.”

薄, transliteration of *ba* as in 薄拘羅, *bak-ku-la* = Bakkula, T32n1648_p0441b13.

僧吉栗者, Saṅkicca, Saṃkicca, (Skt. Saṃkṛtya ?)< T32n1648_p0441b13. Transliteration, *sang-k-ri-ca/ya*. The name of a seni see *Dictionary of Pali Proper Names* s.v. “Saṅkicca.”

吉, transliteration of *ṛ, ri*, as in 僧吉栗者, Pali: Saṅkicca, Saṃkicca = Skt. Saṃkṛtya ?, T32n1648_p0441b13. Transliteration,

者, transliteration of *tya/ca*, as in 僧吉栗者, Pali: Saṅkicca, Saṃkicca = Skt. Saṃkṛtya ?, T32n1648_p0441b13. Transliteratic

部吼多波羅, Bhūtapāla, T32n1648_p0441b13. Transliteration: *bu-hu-ta-pa-la*. Bhūtapāla is the name of a senior monk who *Pali Proper Names* s.v. “Bhūtapāla.”

波羅, *pa-la*, transliteration of *pāla*, “guardian” in 部吼多波羅, *bu-hu-ta-pa-la*, Bhūtapāla, T32n1648_p0441b13.

變定辯, supernormal power due to the pervasive force of concentration, *samādhi-vipphārā-iddhi*, T32n1648_p0441b14.

舍利弗多, Sāriputta, T32n1648_p0441b16 (Also at T03n0190_p0878b04). Transliteration, *sha/sa-ri-pu-ta*. Sāriputta (Skt. Sār disciples (along with Moggallāna, 目犍連) who was the Buddha's disciple foremost in wisdom; see *Dictionary of Pali Proper N*

弗, transliteration of *pu* or *put* as in 舍利弗多, *sha/sa-ri-pu-ta* = Pali: Sāriputta / Skt. Sāriputra, T32n1648_p0441b16 and 波
T32n1648_p0441a13.

舍利弗, Sāriputta. T32n1648_p0461b24. Transliteration, *shè-lì-fú*. Sāriputta (Skt. Sāriputra) is the name of one of the two c
disciple foremost in wisdom; see *Dictionary of Pali Proper Names* s.v. "Sāriputta." At T32n1648_p0441b16 舍利弗多 is used.

先時婆, Sañjīva, T32n1648_p0441b16. Transliteration, *xiān-shí-pó*. Sañjīva is the name of one of the two chief bhikkhu disc
burn his body while he had entered the attainment of cessations (*nirodhasamāpatti*), thinking that he was dead, but he eme
alms to the amazement of the people who had tried to burn his body (M I 333). See *Dictionary of Pali Proper Names* s.v. "Sañj

昆檀若, Koṇḍañña, T32n1648_p0441b17. Transliteration, *kūn-tán-ruò*. Koṇḍañña (Skt. Kauṇḍinya), usually called Aññākoṇ
is the name of the Buddha's disciple who was the first human to understand the Buddha's teaching and become a stream-
s.v. "Aññā-Koṇḍañña."

欝多羅, Uttarā, T32n1648_p0441b17. Transliteration, *u-ta-ra*. Uttarā—also called Uttarā Nandamātā—was the female lay-d
meditation; A I 26. See *Dictionary of Pali Proper Names* s.v. "Uttarā Nandamātā."

欝, transliteration of *ut,* as in 欝多羅, *ut-ta-ra* = Uttarā, T32n1648_p0441b17, and 欝多羅僧, *ut-ta-ra-sanga, = uttarāsaṅga,* T

沙摩婆底, Sāmāvatī, T32n1648_p0441b17. Transliteration, *Sa-ma-va-ti.* Sāmāvatī was the female lay-disciple (*upāsikā*, 優婆
kindness (*mettā*); A I 26. See *Dictionary of Pali Proper Names* s.v. "Sāmāvatī."

底, transliteration of *ti* or *tī*, as in 沙摩婆底, *Sa-ma-va-ti* = Sāmāvatī, at T32n1648_p0441b17 and 優波底沙, *u-pa-ti-sa* = Up
T32n1648_p0399c11.

念現知, mindfully and aware, *sata sampajāna*, T32n1648_p0441c01.

現知, aware, *sampajāna*, T32n1648_p0441b23 (fn. 8).

離二句, to avoid both of them, *tadubhayaṃ abhinivajjeti*, T32n1648_p0441c01.

二句, both of them, *tadubhaya*, T32n1648_p0441c01.

句, both, *ubhaya*, T32n1648_p0441c01.

住捨, to dwell equanimously, *upekkhako viharati*, T32n1648_p0441c01.

不愛念, unattractive, disagreeable, *aniṭṭha,* T32n1648_p0441b28.

於不愛念處, in an unattractive object, *aniṭṭhasmiṃ vatthusmiṃ,* T32n1648_p0441b28.

以慈令滿, to pervade with loving-kindness, *mettāya pharati,* T32n1648_p0441b27.

令滿, to pervade, *pharati,* T32n1648_p0441b27.

於愛念處, in an attractive object, *iṭṭhasmiṃ vatthusmiṃ*, T32n1648_p0441b24.

不淨令滿, to pervade with [perception of] the foul, *asubhāya pharati,* T32n1648_p0441b25.

住捨念現知, to dwell equanimously, mindfully and aware, *upekkhako viharati sato sampajāno*, T32n1648_p0441c01

不歡喜不憂, neither glad nor sad, *neva sumana na dummana*, T32n1648_p0441c02.

歡喜, glad, *sumana,* T32n1648_p0441c02.

憂, sad, *dummana*, T32n1648_p0441c02.

有人, some people, some humans, *ekaccā manussā*, T32n1648_p0441c04.

惡趣生, one born in the states of woe, *vinipātika*, T32n1648_p0441c04.

鳥, bird, *pakkhī*, T32n1648_p0441c04.

轉輪王, wheel-turning king, *cakkavattirājā, rājā cakkavatti*, T32n1648_p0441c06.

樹提, Jotika, Jotiya, T32n1648_p0441c06. Transliteration, *dyu/jo-ti.* The name of a rich householder (長者, *seṭṭhi*) follower
s.v. "Jotika, Jotiya."

樹, transliteration of *jo* or *dyu,* as in 樹提, *dyu/jo-ti* = Jotika, Jotiya (Skt. Jotika, or Dyuti), T32n1648_p0441c06.

長者, a very wealthy person, billionaire, distinguished man, chief banker, head of a guild, *seṭṭhi* (Skt. śreṣṭhin), T32n1648_
Vimuttimagga.

闍提, Jaṭila, T32n1648_p0441c06. Transliteration, *ja-ti.* The name of a rich householder (長者, *seṭṭhi*) follower of the Buddh

瞿師羅, Ghosita, T32n1648_p0441c07. Transliteration: *go-si-ta.* The name of a rich householder (長者, *seṭṭhi*) follower of th
"Ghosita."

師, transliteration of *ṣi, si, shi* as in 瞿師羅: *gho-si-ta* = Ghosita, T32n1648_p0441c07.

大功德人, one of great merit, person who has great merit, *mahāpuññā*, T32n1648_p0441c07.

明術人, sorcerer, one who knows charms, *vijjādhara,* T32n1648_p0441c09.

讀誦明術, to recite a charm, *vijjaṃ parijapeti,* T32n1648_p0441c09.

讀誦, to recite, to utter (a charm), *parijapeti,* T32n1648_p0441c09. See 讀誦明術, to recite a charm, *vijjaṃ parijapeti.*

飛行虛空, to fly through the sky, to travel through the sky, *vehāsaṃ gacchati*, T32n1648_p0441c09.

虛空, sky, *vehāsa*, T32n1648_p0441c09.

現作, to manifest, *dasseti*, T32n1648_p0441c09.

變作, to manifest, *dasseti*, T32n1648_p0441c09.

車, chariot, *ratha*, T32n1648_p0441c10.

步, foot-soldier, infantry, *patti*, T32n1648_p0441c10.

軍, array of troops, army-display, *senābyūha*, T32n1648_p0441c10.

正方便, right application, *sammāpayoga*, T32n1648_p0441c13.

未生, unarisen, not yet arisen, *anuppanna,* T32n1648_p0441c21.

惡不善法, evil unwholesome state, *pāpaka akusala dhamma,* T32n1648_p0441c21.

為不生, for the non-arising, *anuppādāya*, T32n1648_p0441c21.

不生, non-arising, *anuppāda*, T32n1648_p0441c21.

已生, arisen, *uppanna*, T32n1648_p0441c22.

為斷, for the abandoning, pahānāya, T32n1648_p0441c22.

為增長, for the abundance, *vepullāya,* T32n1648_p0441c23.

為不忘, for the non-losing, *asammosāya*, T32n1648_p0441c23. See 不忘.

不忘, non-losing, not being lost, not forgetting, *asammosa,* T32n1648_p0441c23, T32n1648_p0419b17. See *Critical Pali Dictior*

不忘, not confused, *asammūḷha*, T32n1648_p0401a14.

增長, abundance, fullness, *vepulla,* T32n1648_p0441c23, T32n1648_p0426c03.

為更起, for the increase, *bhiyyobhāvāya*, T32n1648_p0441c23.

更起, increase, *bhiyyobhāva*, T32n1648_p0441c23.

為滿, for the fulfilment, *pāripūriyā*, T32n1648_p0441c23.

為修, for the development, *bhāvanāya*, T32n1648_p0441c23.

四種精進, the fourfold energy, the four kinds of energy, *catubbidhaṃ vīriyaṃ,* T32n1648_p0441c21. Cf. T08n0261_p0895c15
arising of evil unwholesome states that have not yet arisen; for the abandoning of the evil unwholesome states that have a
that have not yet arisen; for the fullness, non-forgetting, increase, development and fulfilment of the wholesome states th
pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannā
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ
padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janet
padahati.)

These four correspond to the the four right efforts, 四正勤, *cattāri sammappadhānāni.* (They are the efforts to restrain, aba
pahānapadhānaṃ bhāvanāpadhānaṃ anurakkhaṇāpadhānaṃ, see D III 225, II 312, A II 15).

多修, to practise increasingly, to practise much, *bahulīkaroti,* T32n1648_p0441c27.

作意捨相, to attend to the sign of equanimity, *upekkhānimittaṃ manasi karoti*,T32n1648_p0419a25.

捨相, sign of equanimity, *upekkhānimitta*,T32n1648_p0419a25.

安, to settle, to put into, *samodahati*, T32n1648_p0442a08.

以由身, by means of his body, *kāyavasena*, T32n1648_p0442a08.

以由心, by means of his mind, *cittavasena*, T32n1648_p0442a09.

以由, by means of, *-vasena*, T32n1648_p0442a08.

變, to transform, to change to, *pariṇāmeti*, T32n1648_p0442a08.

輕想, perception of lightness, *lahusaññā*, T32n1648_p0442a10.

著, to imbue, to sink into, *okkamati*, T32n1648_p0442a10.

鐵丸, a ball of iron, *ayoguḷa*, T32n1648_p0442a12.

以智受持, he resolves through knowledge, *ñāṇena adhiṭṭhāti*, T32n1648_p0442c18.

有神通人, one who possesses supernormal power, *iddhimant*, T32n1648_p0442a23.

神通人, one who possesses supernormal power, *iddhimant*, T32n1648_p0443a01.

變種智, knowledge of supernormal power, *iddhividhañāṇa*, T32n1648_p0443a09.

變種, supernormal power, *iddhividha*, T32n1648_p0443a09.

有神通, possessing supernormal power, one who possesses supernormal power, *iddhimant*, T32n1648_p0442b26.

得心自在, one who has achieved mastery over his mind, *cetovasippatta*, T32n1648_p0442b26.

心自在, mastery over the mind, *cetovasi*, T32n1648_p0442b26.

作不一種變, he wields the various kinds of supernormal power, *anekavihitaṃ iddhividhaṃ paccanubhoti*, T32n1648_p0442a2

作, to wield, to exert, *paccanubhoti*, T32n1648_p0442a24

不一種, various kinds, manifold, *anekavihita*, T32n1648_p0442a24, T32n1648_p0443c24–25.

或現或不現, to appear and disappear, to manifest and vanish, *āvibhāva tirobhāva*, T32n1648_p0442b04.

現, to appear, to manifest, *āvibhāva*, T32n1648_p0442b04.

不現, to disappear, to vanish, *tirobhāva*, T32n1648_p0442b04.

過壁壁, through a wall, *tirokuṭṭa*, T32n1648_p0442b04.

過壁牆, through a rampart, *tiropākāra*, T32n1648_p0442b04.

猶如, just like, *seyyathā pi*, T32n1648_p0442a26.

過過山, through a mountain, *tiropabbata*, T32n1648_p0442a25.

行無礙, to go unimpeded, *asajjamāna gacchati,* T32n1648_p0442a26

無礙, unimpeded, unhindered, *asajjamāna,* T32n1648_p0442a26

行不障, to go unimpeded, *asajjamāna gacchati,* T32n1648_p0442b05.

不障, unimpeded, unhindered, *asajjamāna,* T32n1648_p0442b05.

或沒或出, to dive into and to emerge from, *ummujjanimujjaṃ karoti*, T32n1648_p0442a26.

令作出沒, to dive into and to emerge from, *ummujjanimujjaṃ karoti*, T32n1648_p0442b12.

出沒, to dive into and to emerge from, *ummujjanimujjana*, T32n1648_p0422b24.

手摸日月, to touch [and touch] the sun and the moon with one's hand, *candimasūriye pāṇinā parāmasati parimajjati*, T32n16

以手摸捫, to touch and stroke the sun and the moon with one's hand, *candimasūriye pāṇinā parāmasati parimajjati*, T32n164

摸, to touch, to stroke, to feel with the hand, to grope, *parāmasati*, T32n1648_p0442b28. Used in the simile of the blind mer T32n1648_p0448a10–11 (如盲人摸象), which is explained as *phusati* in the Udāna commentary. Also used in touching and psychic power (以手摸捫) at T32n1648_p0442b27–28.

捫,to stroke, to rub, *parimajjati*, T32n1648_p0442b28.

如是大神通, of such great supernormal power, *evaṃ mahiddhika*, T32n1648_p0442a28.

如是大力身, of such great might, *evaṃ mahānubhāva*, T32n1648_p0442a28.

大神通, great supernormal power, *mahiddhika*, T32n1648_p0442a28.

大力, great might, *mahānubhāva*, T32n1648_p0442a28.

力, might, power, *ānubhāva*, T32n1648_p0442a28.

梵世, world of Brahmā, *brahmaloka*, T32n1648_p0442a28.

初安, first impact, first instance, first impact-instance, *paṭhamābhinipāta*, T32n1648_p0415c09.

初起, first instance, first impact-instance, *paṭhamābhinipāta*, T32n1648_p0448b06–07.

打鈴, striking of a bell, *ghaṇḍābhighāta*, T32n1648_p0415c04.

打, striking, *abhighāta*, T32n1648_p0415c04.

鈴, a bell, *ghaṇḍa*, T32n1648_p0415c04.

奮, exertion, striving, *āyuhana*, T32n1648_p0415c13.

小路阿羅漢, the arahant Cūḷapanthaka, Cūlapanthaka. (or, the small arahant, as an epithet for Cūlapanthaka) T32n1648_p
in creating mind-made bodies . See *Dictionary of Pali Proper Names* s.v. Cūlapanthaka.

小路, small, minor, *cūḷa, cūla*, T32n1648_p0442b02. Transliteration, *xiǎolù*. Used as part of 小路阿羅漢, arahant Cūḷapanth

已轉, having adverted, *āvajjitvā*, T32n1648_p0442b07.

當成, let there be!, *hotu*, T32n1648_p0442b08. *Hotu* is the imperative of *hoti*.

一切入定, kasiṇa-attainment, totality-attainment, *kasiṇasamāpatti* T32n1648_p0442b21.

近手, hand's reach, *hatthapāsa*, T32n1648_p0442b27

少, little, a few, *thoka*, T32n1648_p0442c03.

梵天色, Brahmā's form, the material form of Brahmā, *brahmuno rūpaṃ*, T32n1648_p0442c03.

梵天聲, the sound of Brahmā, *brahmuno saddaṃ,* T32n1648_p0442c04.

知梵天心, to know Brahmā's mind, *brahmuno cittaṃ pajānāti,* T32n1648_p0442c04.

梵天心, Brahmā's mind, *brahmuno cittaṃ,* T32n1648_p0442c04.

龍, a dragon-serpent, a nāga, *nāga,* T32n1648_p0442c16. A kind of mythological divine dragon-snake. Cf. Paṭis-a III 665: *nā*

鳳凰, a harpey, a supaṇṇa, *supaṇṇa*, T32n1648_p0442c17. A kind of mythological, divine bird, which is the opponent of the
saṇṭhāna, physical appearance of a supaṇṇa. Cf. Paṭis-a III 665: *Supaṇṇavaṇṇanti garuḷasaṇṭhānaṃ.*

夜叉, a spirit, a yakkha, *yakkha*, T32n1648_p0442c16.

夜叉形, physical appearance of a a spirit, physical appearance of a a yakkha, *yakkhavaṇṇa*, *yakkasaṇṭhāna,* T32n1648_p0442

阿修羅, a titan, an asura, *asura*, T32n1648_p0442c17.

帝釋, Inda, *inda*, T32n1648_p0442c17. Cf. Paṭis-a III 665: *Indavaṇṇanti sakkasaṇṭhānaṃ.*

師子, a lion, *sīha*, T32n1648_p0442c18.

虎, tiger, *byaggha*, T32n1648_p0442c18.

豹, leopard, *dīpi*, T32n1648_p0442c18.

步軍, an array of troops, *senābyūha*, T32n1648_p0442c18. Later in the sentence 步行軍 is used instead.

步行軍, an array of troops, *senābyūha*, T32n1648_p0442c18. Earlier in the sentence 步軍 is used instead.

空, hollow, *susira*, T32n1648_p0442c24.

天耳界, divine ear element, *dibbasotadhātu*, T32n1648_p0443a13.

自性耳, natural ear, *pakatisota*, T32n1648_p0443a13.

作意聲相, attends to the sound sign, *saddanimittaṃ manasikaroti*,T32n1648_p0443a17.

聲相, the sound sign, *saddanimitta*,T32n1648_p0443a17. The sign to be developed for attaining the divine ear, *dibbasota*, 天

大聲, gross sound, coarse sound, *oḷārika sadda,* T32n1648_p0443a18.

細聲, subtle sound, *sukhuma sadda,* T32n1648_p0443a18.

或遠或近, [those] distant as well as near, [those] distant or near, *ye dūre santike ca / ye dūre santike vā,* T32n1648_p0443a22.

千世界, thousand world systems, *sahassilokadhātu,* T32n1648_p0443b05.

世界, a world system, *lokadhātu,* T32n1648_p0443b05.

緣覺, solitary buddha, *paccekabuddha*, T32n1648_p0443b05.

光一切入, light kasiṇa, *ālokakasiṇa*, T32n1648_p0443b07. See 一切入.

光明一切入, light kasiṇa, *ālokakasiṇa*, T32n1648_p0424a01. See 一切入.

依止師, teacher, *ācāriya*, T32n1648_p0411a08.

少觀, a slight degree of exploring, *vicāramatta*, T32n1648_p0407b17.

無覺少觀定, concentration without thinking and with a slight degree of exploring, *avitakka vicāramatta samādhi,* T32n1648

覺少觀, without thinking and with a slight degree of exploring, *avitakka vicāramatta,* T32n1648_p0407b17.

有覺有觀定, concentration with thinking and exploring, *savitakka savicāra samādhi*, T32n1648_p0407b16–17.

有覺有觀, with thinking and exploring, with thinking and with exploring, *savitakka savicāra*, T32n1648_p0407b16–17.

無覺少觀定, concentration without thinking and with a slight degree of exploring, *avitakka vicāramatta samādhi*, T32n1648

無覺少觀, without thinking and with a slight degree of exploring, *avitakka vicāramatta*, T32n1648_p0407b17.

無覺無觀定, concentration without thinking and exploring, *avitakka avicāra samādhi*, T32n1648_p0407b17.

無覺無觀, without thinking and without exploring, without thinking and exploring, *avitakka avicāra*, T32n1648_p0407b1

少於營造, having little work, having few undertakings, *appasamārambhatā*, T32n1648_p0404c29.

營造, undertakings, activity, *samārambha*, T32n1648_p0404c29.

經營, searching, *pariyesana*, T32n1648_p0440b26. (This is not the normal meaning; see 經營 above.)

經營食, searching for food, *āhārapariyesana*, T32n1648_p0440c09

少營, having few duties, having little activity, having few undertakings, *appasamārambhatā*, T32n1648_p0404b25. Perhaps meaning, but see 少於營造, having few undertakings, *appasamārambhatā*, T32n1648_p0404c29.

自少營, having few duties, *appasamārambhatā*, T32n1648_p0404b25

少所經營, having few duties, with little effort, with little work, without much work, *appasamārambhatā*, T32n1648_p0404c in the following section 少於營造 is used instead which has a parallel at Vism I.25. 少於營造= having few undertakings, *a*

動, unsteady, moving, mobile, *calita*, T32n1648_p0411c23.

不動, steady, not moving, immobile, *acalita*, T32n1648_p0411c23.

應起, to be produced, to be given rise to, to be aroused, *uppādetabba*, T32n1648_p0443b08.

云何應起, how is it to be produced?, *kathaṃ uppādetabbaṃ*, T32n1648_p0443b08.

酪酥, curd, *dadhi*, T32n1648_p0443b14. (Supposedly this has the same meaning as 酥酪.)

有愛心, a mind with lust, *sarāga citta*, T32n1648_p0443b24.

無愛心, a mind without lust, *vītarāga citta,* T32n1648_p0443b25.

有瞋恚心, a mind with hate, *sadosa citta***,** T32n1648_p0443b25.

無瞋恚心, a mind without hate, *vītadosa citta*, T32n1648_p0443b26.

有愛, with lust, *sarāga*, T32n1648_p0443b24.

無愛, without lust, *vītarāga,* T32n1648_p0443b25.

有瞋恚, with hate, *sadosa***,** T32n1648_p0443b25.

無瞋恚, without hate, *vītadosa*, T32n1648_p0443b26.

小事, limited object, *parittārammaṇa*, T32n1648_p0443b27.

大事, exalted object, *mahaggatārammaṇa*, T32n1648_p0443b27.

道事, path object, *maggārammaṇa*, T32n1648_p0443b27.

無量事, immeasurable object, *appamāṇārammaṇa*, T32n1648_p0443b27.

過去事, past object, *atītārammaṇa*, T32n1648_p0443b28

未來事, future object, *anāgatārammaṇa*, T32n1648_p0443b28.

現在事, present object, *paccuppannārammaṇa*, T32n1648_p0443b28.

外事, external object, *bahiddhārammaṇa*, T32n1648_p0443b28.

憶宿命智, knowledge of the recollection of past lives, *pubbenivāsānussatiñāṇa,* T32n1648_p0443c03.

憶宿命, recollection of past lives, *pubbenivāsānussati,* T32n1648_p0443c07.

初生, *purejāta*, pre-arising, prenascence, T32n1648_p0439c19, T32n1648_p0448b02, T32n1648_p0449a19.

如是以修行心清白, with a mind which is thus developed, purified and clarified , *tathābhāvitena cittena parisuddhena pariyo*
See Paṭis I 111: *So tathābhāvitena cittena parisuddhena pariyodātena iddhividhañāṇāya cittaṃ abhinīharati abhininnāmeti.*

清白, purified and cleansed, (or: cleansed), *parisuddha pariyodāta* (or: *pariyodāta*), T32n1648_p0443b24, T32n1648_p0443c24
could correspond to just *pariyodāta*, but the Pali parallels all have *parisuddha pariyodāta* and this is more likely. At T32n164
unclean, defiled, probably *kiliṭṭha* or *duṭṭha*.

See T32n1648_p0443a20 如是以修行心清白, with a mind which is thus developed, purified and cleansed, = Paṭis I 111, etc
and T32n1648_p0420b20: 此念已捨成分明清白: this mindfulness has been clarified, purified and cleansed by equanimity,
hoti parisuddhā pariyodātā. T32n1648_p0420b29: 以清白心無所不著, without there being [any part] that is not pervaded by
27: *nāssa kiñcī sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.*

M-a II 323, D-a I 219, etc.: *Catutthajjhānasukhaupamāyaṃ parisuddhena cetasā pariyodātenāti ettha nirupakkilesaṭṭhena parisuddh*

白, cleansed, *pariyodāta,* T32n1648_p0443b24. As part of 清白, purified and cleansed, *parisuddha pariyodāta.*

清白心, purified and cleansed mind, *parisuddha citta pariyodāta,* T32n1648_p0420b29. As part of 以清白心, by the purified
pariyodātena. See 清白.

心清白, a mind purified and cleansed, *citta parisuddha pariyodāta,* T32n1648_p0443a20. See 清白.

如是以修行心, with a mind which is thus developed, *tathābhāvitena cittena*, T32n1648_p0443b24, T32n1648_p0443c24.

分明, clarified, made clear, *vivaṭa*, T32n1648_p0420b20.

輸毘多, Sobhita, *sobhita*, T32n1648_p0444a02. Transliteration, *shū-bi-ta*. Sobhita was the disciple of the Buddha who was f
Dictionary of Pali Proper Names s.v. "Sobhita."

最勝, foremost, top-most, best, *agga*, T32n1648_p0444a02.

陰相續, the continuity of the aggregates, *khandhasantāna*, T32n1648_p0444a05.

相續, continuity, succession, *santāna*, T32n1648_p0444a05.

從此外道, adherent of another sect, other sectarian, heretic, *titthiya,* T32n1648_p0444a06.

無力, weakness, feebleness, frailty, *dubbala*, T32n1648_p0444a07.

聖聲聞, noble disciple, *ariyasāvaka*, T32n1648_p0444a07.

一萬, ten thousand, *dasasahassa*, T32n1648_p0444a07. (Perhaps one thousand? The *Visuddhimagga* has *sahassa*, thousand.)

大聲聞, great disciple, *mahāsāvaka*, T32n1648_p0444a07.

正遍覺, rightly awakened one, *sammāsambuddha*, T32n1648_p0444a08. Cf. 正遍知 and 正覺.

磨鏡, to polish a mirror, *ādāsaṃ parimajjati,* T32n1648_p0443c28.

更重, again and again, *punappunaṃ,* T32n1648_p0443c27.

業果報所成, born of the result of action, *kammavipākaja*, T32n1648_p0444a16.

修行所成, produced from development, *bhāvanamaya*, T32n1648_p0444a16.

寶藏, treasure trove, trove, *nidhi*, T32n1648_p0444a17. I take 典藏 to be a corruption or synonym of 寶藏 that is used late "treasure trove, treasure collection," at T02n0125_p0552a18, T10n0309_p1030b23.

作意光想, to attend to the perception of light, *ālokasaññaṃ manasikaroti*, T32n1648_p0444a21.

光想, perception of light, *ālokasaññā*, T32n1648_p0444a21.

日想受持, to resolve upon the perception of day, *divāsaññaṃ adhiṭṭhāti*, T32n1648_p0444a21.

日想, perception of day, *divāsaññā*, T32n1648_p0444a21.

此日如夜此夜如日, " This day is like night; this night is like day" (Chinese), "Like the night, so be the day; like the day, so *rattiṃ tathā divā,* T32n1648_p0444a22

無礙, not covered, uncovered, open, *vivaṭa*, T32n1648_p0444a22. Cf. Skt. *vi-vṛ.*

無所著, *apariyonaddha*, unenveloped, unenclosed, T32n1648_p0444a22.

有光明, with illumination, accompanied by illumination, *sappabhāsa*, T32n1648_p0444a22.

光明, illumination, shining, *pabhāsa*, T32n1648_p0444a22.

過人, which is surpassing the human, *atikkantamānusaka*, T32n1648_p0444a27. Adjective. Part of 過人眼, "which is surpass

越人, which is surpassing the human, *atikkantamānusaka*, T32n1648_p0441a28. Alternative spelling of 過人.

超越人, which is surpassing the human, *uttarimanussa* ?, T32n1648_p0417a26

越人, which is surpassing the human, *uttarimanussa* ?, T32n1648_p0419c23

或終或生, passing away or rearising, *cavamāna upapajjamāna,* T32n1648_p0444a27.

或麁或妙, inferior or superior, *hīna paṇīta*, T32n1648_p0444a28.

或善色或醜色, fair and ugly, *suvaṇṇa dubbaṇṇa*, T32n1648_p0444a28.

善色, fair, good-looking, *suvaṇṇa*, T32n1648_p0444a28.

醜色, ugly, bad-looking, *dubbaṇṇa*, T32n1648_p0444a28.

如業所作, faring according to their deeds, coming into (existence) according to their actions, *yathākammūpaga*, T32n1648_

惡口, degeneration, coarseness, grossness, corruption, *duṭṭhulla,* T32n1648_p0444b02. 惡口 normally means "evil speech" Chinese translator gave a very liberal translation, not knowing that in Pali *duṭṭhulla,* besides "lewd speech," can also mean meditation. At T32n1648_p0413c10, and T32n1648_p0431a21. 最下 / 下 is used instead as the opposite of 最高 / 高, elatio might also correspond to *duṭṭhulla.*

Cf. Paṭis-a III 582: *Duṭṭhullanti upasamapaṭipakkho kilesavasena oḷārikabhāvo asantabhāvo.* (Commenting on Paṭis II 87: *Upasam duṭṭhullaṃ kasaṭaṃ chaḍḍetvā passaddhisambojjhaṅgassa upasamamaṇḍaṃ pivatīti – maṇḍapeyyaṃ*. Cf. Paṭis II 138: *Duṭṭhullaṃ p hoti mettācetovimutti.)*

Nidd-a II 261: *Duṭṭhulloti duṭṭho ca kilesehi duṭṭhattā, thūlo ca anipuṇabhāvatoti duṭṭhullo. Yasmā ca tassa dhammassa parivārabhū ghaṭṭanampi duṭṭhullaṃ, tasmāpi duṭṭhullo so methunadhammo.*

M-a IV 208: *Duṭṭhullanti mayā vīriyaṃ gāḷhaṃ paggahitaṃ, tena me uppilaṃ uppannanti vīriyaṃ sithilamakāsi, tato kāyadaratho k*

喜, elation, *ubbilla*, *uppila*, T32n1648_p0431a21, T32n1648_p0444b02.

急疾精進, overexertion, overstrenous exertion, excessive application of energy, too much exercise of energy, *accāraddha accāraddhavīriya* at T32n1648_p0413b29, and 利疾精進 at T32n1648_p0430a25.

遲緩精進, overly sluggish exertion, overly sluggish application of energy, *atilīnavīriya*, T32n1648_p0444b02. Cf. 最遲作精

急疾, excessive application, overly straining, overexertion, too much exercise, *accāraddha*, T32n1648_p0444b02. Cf. 最速作

利疾, excessive application, overly straining, overexertion, too much exercise, *accāraddha*, T32n1648_p0431a20. See 急疾.

遲緩, overly sluggish, too sluggish application, *atilīna*, T32n1648_p0444b02. Cf. 最遲作 = *atilīna* at T32n1648_p0413c01.

多語, longing, wishing, *abhijappā*, T32n1648_p0444b02–03. The primary meaning of *abhijappā/abhijappana* is "praying, tal understood it in this sense, but it can also have the meaning of longing for something.

最觀色, excessive reflection on forms, *atinijjhāyitattaṃ rūpānaṃ*, T32n1648_p0444b03.

最觀, excessive reflection, excessive meditation, excessive contemplation, *atinijjhāyitatta*, T32n1648_p0444b03.

退, to fall away, *cavati*, T32n1648_p0444b05.

失, to disappear, *antaradhāyati*, T32n1648_p0444b05.

未來分智, knowledge of the future, *anāgataṃsa-ñāṇa,* T32n1648_p0444b14.

自所作業智, knowledge of the ownership of deeds/actions, *kammassakata-ñāṇa*, T32n1648_p0444b14. See 自作業智.

自所作業, ownership of deeds/actions, ownership of kamma, *kammassakata*, T32n1648_p0444b14. See 自作業.

如行業智, knowledge of the faring according to kamma, knowledge of the faring according to deeds, *yathākammūpaga-ñāṇ*

業果報智, knowledge of the result of kamma, knowledge of the result of action, *kammavipāka-ñāṇa*, T32n1648_p0444b14.

常見, contemplating, *anupassī*, T32n1648_p0431a26.

常見無欲, contemplating fading away, contemplating dispassion, *virāgānupassī*, T32n1648_p0431a26.

常見滅, contemplating cessation, *nirodhānupassī*, T32n1648_p0431a28.

常見出離, contemplating renunciation, *paṭinissaggānupassī*, T32n1648_p0431b01.

出離觀, contemplation of relinquishment, *paṭinissaggānupassana,* T32n1648_p0461b07.

乾闥婆, gandhabba, a heavenly musician, *gandhabba,* T32n1648_p0431c10.

凡夫共, in common with the worldling, shared with the worldling, *puthujjanasādhāraṇa*, T32n1648_p0444c01.

所應教行, according to the instructions, *yathānusiṭṭhaṃ* ?, T32n1648_p0412b03.

所教, according to the instructions, *yathānusiṭṭhaṃ* ?, T32n1648_p0412b07.

受持, to initiate, to first establish, *paṭṭhapeti,* T32n1648_p0448b08

受, to undertake, *samādiyati*, T32n1648_p0448b09.

有分心, bhavaṅga mind, *bhavaṅga-citta*, T32n1648_p0449b07.

轉心, adverting-mind, *āvajjana-citta*, T32n1648_p0449b09. A kind of mind that is part of the process of mind, *cittavīthi*, as d

見心, seeing-mind, *dassana-citta*, T32n1648_p0449b08. A kind of mind that is part of the process of mind, *cittavīthi*, as descr

所受心, receiving-mind, *sampaṭicchana-citta*, T32n1648_p0449b08. A kind of mind that is part of the process of mind, *cittav*

受持心, receiving-mind, *sampaṭicchana-citta*, T32n1648_p0449c03. A kind of mind that is part of the process of mind, *cittav*

分別心, investigation-mind, *saṅtīraṇa-citta,* T32n1648_p0449b08. A kind of mind that is part of the process of mind, *cittavīt*

令起心, determining-mind, *voṭṭhabbana-citta,* T32n1648_p0449b08. A kind of mind that is part of the process of mind, *citta*

速心, activation-mind, activation-mind, *javana-citta*, T32n1648_p0449b08. A kind of mind that is part of the process of min

心.

速行心, activation-mind, *javana-citta*, T32n1648_p0449b16. A kind of mind that is part of the process of mind, *cittavīthi*, as

速行, activation, *javana*, T32n1648_p0449b16.

彼事心, that-same-object mind, registration-mind, *tadārammaṇa-citta*, T32n1648_p0449b08. A kind of mind that is part of t
Vimuttimagga.

聾人守門, a deaf gatekeeper, deaf door-guard, *badhiradovārika*, T32n1648_p0449b19-20.

守門, gatekeeper, door-guard, *dovārika*, T32n1648_p0449b20.

聾人, a deaf man, *badhira*, T32n1648_p0449b19-20.

精進受持, undertaking of energy, *vīriya-samādāna*, T32n1648_p0401a25.

受持, undertaking, *samādāna*, T32n1648_p0401a25.

栴檀, sandal-wood, *candana*, T32n1648_p0401a21.

尼乾, niganṭha(s), jain(s), *niganṭha*, T32n1648_p0407a19.

不動搖, not moving, *aniñjamāna*, T32n1648_p0407a19–20.

身不動搖, not moving the body, *kāyena aniñjamāna*, T32n1648_p0407a19–20.

口不言說, not speaking a word, *abhāsamāna vācaṃ*, T32n1648_p0407a20.

一向, exclusively, entirely, exclusive, only, solely, wholly, *ekanta*, T32n1648_p0407a20.

懶處, base of laziness, ground for idleness, *kusītavatthu*, *kosajjavatthu,* T32n1648_p0448a16. The eight bases of laziness (八
T32n1648_p0406a13.

懶, laziness, idleness, *kusīta*, *kosajja,* T32n1648_p0448a16. As part of 懶處.

樂觸, pleasant contact, pleasant touch, *sukhasamphassa*, T32n1648_p0430a29

覆鉢羯磨, legal act of overturning the bowl, Pali: *patta-nikkujjana-kamma*. Skt: *pātra-nikubjana-karma*. T22n1425_p0483c18,
lhung bzed kha spub pa, 覆鉢, *pattanikkujjana*.

像, image, counter-image, reflection, *paṭibimba,* T32n1648_p0414a03.

佛家財, an heir of the Buddha, *buddhassa dāyāda*, T32n1648_p0426b23.

家財, heir, *dāyāda*, T32n1648_p0426b23

普, entire, *kevala,* T32n1648_p0426b24.

速, quickly, *khippaṃ*, T32n1648_p0426b25.

又說, again it is said, it is also said, others say? *aparampi vutta* or pare vadanti?, T32n1648_p0419c02. See 復說.

有說, some say, *keci vadanti, ekacce vadanti* ?, T32n1648_p0417c13

復有說, it is also said, some also say, some say, *keci vadanti, ekacce vadanti* ?, T32n1648_p0410a23.

身念, recollection of the body, *kāyagatāsati,* T32n1648_p0453b08. A variant of 念身.

身念處, the establishment of mindfulness of the body, *kāyānupassanāsatipaṭṭhāna, kāye kāyānupassī viharati*; T32n1648_p04

受念處, the establishment of mindfulness of feelings, *vedanānupassanāsatipaṭṭhāna, vedanāsu vedanānupassī viharati*; T32n1

心念處, the establishment of mindfulness of the mind, *cittānupassanāsatipaṭṭhāna, citte cittānupassī viharati*; T32n1648_p04

法念處, the establishment of mindfulness of states, *dhammānupassanāsatipaṭṭhāna, dhammesu dhammānupassī viharati*; T32

在身念成修滿, recollection of the body is fully developed, *kāyagatāsatibhāvanāpi pāripūriṃ gacchati*, T32n1648_p0440b20.

在身念, recollection of the body, *kāyagatāsati*, T32n1648_p0440b20.

安眠, to sleep easily, *sukhaṃ supati*, T32n1648_p0435c18.

安覺, to awaken easily, *sukhaṃ paṭibujjhati*, T32n1648_p0435c18.

安, easily, comfortably, *sukhaṃ*, T32n1648_p0435c18. As part of 安覺 "to wake comfortably," *sukhaṃ paṭibujjhati.*

不見惡夢, to see no bad dream, *na pāpakaṃ supinaṃ passati*, T32n1648_p0435c18.

惡夢, bad dream, *pāpakaṃ supinaṃ*, T32n1648_p0435c18.

人所愛敬, is dear to humans, *manussānaṃ piyo hoti,* T32n1648_p0435c18.

所愛敬, to be dear to, *piya hoti,* T32n1648_p0435c18.

愛敬, dear, *piya,* T32n1648_p0435c18.

不愛敬, unkind, not dear, T32n1648_p0436a21.

諸天守護, to be protected by deities, *devatā rakkhanti*, T32n1648_p0435c19.

不著身, to be untouched by, to be unaffected by, *nāssa ... kamati*, T32n1648_p0435c19–20.

毒, poison, *visa*, T32n1648_p0435c19.

刀, sword, *sattha*, T32n1648_p0435c19.

速得定心, the mind concentrates quickly, *tuvaṭaṃ cittaṃ samādhiyati*, T32n1648_p0435c20.

速, quickly, *tuvaṭaṃ*, T32n1648_p0435c20.

面色和悅, facial complexion becomes bright, *mukhavaṇṇo vippasīdati*, T32n1648_p0435c20.

和悅, becomes bright, becomes clear, *vippasīdati*, *pasīdati,* T32n1648_p0435c20.

中國, the middle country, *majjhimadesa*, T32n1648_p0435c20.

四王天, the deities of the Four Great Kings, devas [governed by] the four Great Kings, *cātummahārājikā devā*, T32n1648_p0

三十三天, the deities of the Thirty-three, Tāvatiṃsa deities, *tāvatiṃsā devā*, T32n1648_p0429b26. Thī-a 168: *Tattha sahapuñ tāvatiṃsanti. Tattha nibbattā sabbepi devaputtā tāvatiṃsā. Keci pana tāvatiṃsāti tesaṃ devānaṃ nāmamevā ti vadanti.*

焰摩天, the deities who have gone to bliss, Yāma deities, *yāmā devā*, T32n1648_p0429b26. Thī-a 168: Thī-a 168: *Dvīhi devalo sampannāti yāmā.*

兜率天, the contented deities, Tusita deities, *tusitā devā*, T32n1648_p0429b26. Thī-a 168: *Dibbāya sampattiyā tuṭṭhā pahaṭṭhā*

化樂天, the deities who delight in creation, Nimmānarati deities, *nimmānaratino devā,* T32n1648_p0429b27. Thī-a 168: *Paka yathārucite bhoge nimminitvā ramantīti nimmānaratino.*

他化自在天, the deities who delight in wielding power over others' creations, Paranimmitavasavatti deities, *paranimmitav Cittaruciṃ ñatvā parehi nimmitesu bhogesu vasaṃ vattentīti vasavattino.*

梵身天, Brahmā-group deities, deities of the retinue of Brahmā, *brahmakāyikā devā,* T32n1648_p0429b27.

因緣, introduction, *nidāna, nidānakathā*, T32n1648_p0399c13. Here *nidāna* is used in the sense of an introduction to a work “introductory speech” is used in Pali commentaries, but just *nidāna* is used for the introduction/start of the Pātimokkha; s 112: *Pañcime, bhikkhave, pātimokkhuddesā nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ. ...*

念寂寂, recollection of stilling, recollection of peace, *upasamānussati*, T32n1648_p0434b23.

寂寂念, recollection of stilling, recollection of peace, *upasamānussati*, T32n1648_p0434c04. A variant form of 念寂寂.

向醍醐, one is destined for the deathless, *amataparāyana*, T32n1648_p0434c01.

寂心, peaceful mind, calm mind, *santamānasa*, T32n1648_p0434b28.

寂諸根, peaceful faculties, calm faculties, *santindriya*, T32n1648_p0434b28.

心願具足, to be resolved on, *adhimuttika,* T32n1648_p0434b29.

慚愧具足, endowed with conscience and shame, *hirottappasamannāgata*, T32n1648_p0434b29.

可愛, pleasing, lovely, *pāsādika*, T32n1648_p0434b29.

所貴重, to be respected and esteemed, *garu ca bhāvanīya ca,* T32n1648_p0434b29–30.

戒具足, endowed with virtue, *sīlasampanna*, T32n1648_p0434c05.

定具足, endowed with concentration, *samādhisampanna*, T32n1648_p0434c05.

慧具足, endowed with wisdom, *paññāsampanna*, T32n1648_p0434c05.

解脫具足, endowed with freedom, *vimuttisampanna*, T32n1648_p0434c06.

解脫知見, knowledge and vision of freedom, *vimuttiñāṇadassana*, T32n1648_p0434c06.

我說, I say, *vadāmi*, T32n1648_p0434c07.

往, approaching, going near to, *upasaṅkamana*, T32n1648_p0434c08.

視, attending to, serving, associating, *payirūpāsana*, T32n1648_p0434c08.

念, recollecting, recollection, *anussati*, T32n1648_p0434c09.

隨出家, going forth after (someone else), going forth in imitation (of someone else), *anupabbajjā*, T32n1648_p0434c09.

心離憒鬧, seclusion of the mind, *cittavūpakāsa*, T32n1648_p0434c11.

身離憒鬧, seclusion of the body, *kāyavūpakāsa*, T32n1648_p0434c11.

何故如是等, what is the reason for that?, why is that so?, *taṃ kissa hetu,* T32n1648_p0434c09.

諸比丘, monks, bhikkhus, *bhikkhave*, T32n1648_p0400a10, T32n1648_p0434c10. Plural form of *bhikkhu* used in addressings

大得恩, of much help, *bahūpakāraṃ*, T32n1648_p0434c09. See 大恩.

大恩, of much help, much use, *bahūpakāraṃ*, T32n1648_p0434c08.

成住, to be concentrated, *samādhiyati*, T32n1648_p0428a19.

心成定, the mind becomes concentrated, *cittaṃ samāhitaṃ hoti*, T32n1648_p0414c18. At T32n1648_p0414c19 成心定 is use

禪外地, the plane of accesss [-concentration], *upacārabhūmi,* T32n1648_p0414c17.

所得地, plane of obtainment, *paṭilābhabhūmi*, T32n1648_p0414c18.

斷諸蓋, abandoning of hindrances, *nīvaraṇappahāna*, T32n1648_p0414c18.

起禪枝, manifestation of the jhāna-factors, *jhānaṅgapātubhāva*, T32n1648_p0414c19.

禪枝, jhāna-factor, *jhānaṅga*, T32n1648_p0416c09. Variant reading: 禪支.

離不學定人, avoidance of persons who are not practising concentration, *asamāhitapuggalaparivajjanā*, T32n1648_p0414b2

親近學定人, association with persons who are practising concentration, *samāhitapuggalasevanā*, T32n1648_p0414b22–23.

親近, association with, serving, *sevanā*, T32n1648_p0414b22–23.

愁惱, urgency, *saṃvega*, T32n1648_p0414c16.

悲傷, urgency, *saṃvega*, T32n1648_p0415a02.

無味, listlessness, listless, *nirassāda*, T32n1648_p0414c07.

無味著, listlessness, listless, *nirassāda*, T32n1648_p0414c08.

鈍, sluggishness, slowness, *mandatā*, T32n1648_p0414c13

不得寂寂樂, not attaining the happiness of stillness, *upasamasukhānadhigamana,* T32n1648_p0414c13.

寂寂樂, the happiness of stillness, *upasamasukha,* T32n1648_p0414c13.

不得, not attaining, *anadhigamana,* T32n1648_p0414c13.

令得歡喜, to encourage, *sampahaṃseti,* T32n1648_p0414c13.

安定方便, skill in fixedness-concentration, skill in fixedness*, appanākosalla*, T32n1648_p0414b18.

曉了於相, skill in the sign, *nimittakusala*, T32n1648_p0414b20.

遍起觀諸根, effecting the equality of faculties, *indriyasamattapaṭipādana*, T32n1648_p0414b20.

遍起, effecting equality, *samattapaṭipādana*, T32n1648_p0414b20.

遍, evenness, equality*, samatta*, T32n1648_p0414b20.

調, to control, regulate, *paggaṇhāti*, T32n1648_p0414b29.

制伏, to restrain, subdue, *niggaṇhāti*, T32n1648_p0414c05.

折伏, to restrain, subdue, *niggaṇhāti*, T32n1648_p0414c05.

一味, one function, *ekarasa*, T32n1648_p0415a05. Earlier in the sentence 一法味 is used instead.

捨, to be equanimous, *ajjhupekkhati*, T32n1648_p0414c17.

壽命行, life-force, *jīvitasaṅkhāra*, T32n1648_p0431c14, T02n0144_p0867b03.

斷, cutting off, *upaccheda*, T32n1648_p0431c14.

服飾, requisite, equipment, *parikkhāra*, T32n1648_p0431c17.

慳恪, selfishness, stinginess, avarice, *macchera*, T32n1648_p0431c18.

向善趣, one is destined for a good destination, *sugatiparāyana*, T32n1648_p0431c19.

向於善趣, one is destined for a good destination, *sugatiparāyana*, T32n1648_p0432c21.

隨行善趣, one is destined for a good destination, *sugatiparāyana*, T32n1648_p0412c01.

向於醍醐, one is destined for the deathless, one has the deathless as destination, *amataparāyana*, T32n1648_p0431c19.

甘露為邊, one is destined for the deathless, one has the deathless as destination, *amataparāyana*, T32n1648_p0412c01.

甘露, the deathless, *amata*, T32n1648_p0412c01.

為邊, one is destined for, one has as destination, *parāyana*, T32n1648_p0412c01.

不謬誤, not confused, not bewildered, *asammūḷha*, T32n1648_p0431c20.

不亂心, undistracted mind, unwavering mind, undistracted mind, *avikkhittacitta*, T32n1648_p0431c21

向於死趣, destined for die, *maraṇapariyosāna*, T32n1648_p0431c22

不過死法, not gone beyond death, *maraṇaṃ anatīta*, T32n1648_p0431c22.

不過, not gone beyond, *anatīta*, T32n1648_p0431c22.

涅底履波陀脩多羅, Nettipada-sutta ?, T32n1648_p0431c22–23. Transliteration: ni(r)/ne-t-i-pa-da-su-ta-ra. An untraced s
the *Vimuttimagga,* T32n1648.

脩, transliteration of *sū*, as in 脩多羅, s*ūtra,* T32n1648_p0431c23. Transliteration of Indic *bhū,* as in 部多,*bhūta.* At T32n164
部吼多波羅. Transliteration of Indic *h* or *hū.* At T32n1648_p0441b13 *bhūta* is transliterated as 部吼多; see 部吼多波羅.

闍維人, one who cremates corpses, corpse-burner, *chavaḍāhaka* , T32n1648_p0431c27.

驚, shock, anxiety, *santāsa*, T32n1648_p0431c26.

中, neutrality, indifference, *majjhatta*, T32n1648_p0431c27. Cf. 平等, 中性, 心平等, 中間.

等死, conventional death, death according to general opinion, *sammutimaraṇa*, T32n1648_p0432a02.

斷死, death as cutting off, *samucchedamaraṇa*, T32n1648_p0432a02.

念念死, momentary death, *khaṇika-maraṇa*, T32n1648_p0432a02.

念念, momentary, *khaṇika*, T32n1648_p0432a02.

行念念滅, the momentary dissolution of formations, *saṅkhārānaṃ khaṇabhaṅga*, T32n1648_p0432a04.

不時節死, untimely death, *akālamaraṇa*, T32n1648_p0432a05

時節死, timely death, *kālamaraṇa*, T32n1648_p0432a05

不時節, untimely, *akāla*, T32n1648_p0432a05.

時節, timely, *kāla*, T32n1648_p0432a05.

壽命盡, exhaustion of the life-span, *āyukkhaya*, T32n1648_p0432a05.

兇惡人逐, being closely followed by an executioner, *vadhakapaccupaṭṭhāna*, T32n1648_p0432a08. Vism-mhṭ: *Vadhakapaccu*
āsannabhāvato.

本取, comparing, comparison, *upasaṃharaṇa*, T32n1648_p0432a09. At the end of the explanation, at p0432a29, the text has

先取, comparing, comparison, *upasaṃharaṇa*, T32n1648_p0432a29. Variant of 本取 used earlier in the same section at T32

大善見王, King Mahāsudassana, *Mahāsudassana-rāja*, T32n1648_p0432a20..

頂生王, King Mandhātu, *Mandhātu-rāja*, T32n1648_p0432a21.

大乘, great vehicles, *mahāvāhana*, T32n1648_p0432a20. Ud-a: Mahanto hatthiassādivāhano etassāti mahāvāhano.

有大神力, of great eminence, *mahānubhāva*, T32n1648_p0432a24.

有大神通, of great supernormal power, *mahiddhika*, T32n1648_p0432a24.

大神力, of great eminence, *mahānubhāva*, T32n1648_p0432a20.

大神通, of great supernormal power, *mahiddhika*, T32n1648_p0432a20.

仙人, sage, *isi*, T32n1648_p0432a22.

目犍連, Moggallāna, T32n1648_p0432a24. Moggallāna (Skt. Maudgalyāyana) is the name of one of the two chief bhikkhu d
the Buddha's disciple foremost in supernormal power; see *Dictionary of Pali Proper Names* s.v. “Moggallāna.” A variant readi
連.

緣覺人, solitary buddha, *paccekabuddha*, T32n1648_p0432a25.

自生, self-created, self-made; Pali *sayambhū,* Skt. *svayambhū*, T32n1648_p0432a25.

無師, who has no teacher, *anācariyaka*, T32n1648_p0432a25.

諸如來, tathāgatas, thus-gone ones, *tathāgatā,* T32n1648_p0432a26.

正覺, rightly awakened one, *sammāsambuddhā*, T32n1648_p0432a26.

到一切功德彼岸, reached perfection in all qualities, *sabbesu guṇesu pāramiṃ patta*, T32n1648_p0426c11. (At T32n1648_p04

彼岸, perfection, *pārami*, T32n1648_p0426c11.

到, reached, *patta*, T32n1648_p0426c11.

到彼樂處, reached the perfection of happiness, *sukhapāramippatta*, T32n1648_p0419c15.

到彼, reached perfection, *pāramippatta*, T32n1648_p0419c15. As part of 到彼樂處, reached the perfection of happiness, *su*

最氣味, exceedingly sweet, *atimadhura*, T32n1648_p0419b29.

身多屬, the body being shared with many, *kāyabahusādhāraṇa*, T32n1648_p0432a09.

多屬, being shared with many, *bahusādhāraṇa*, T32n1648_p0432a09.

屬, being shared with, *sādhāraṇa*, T32n1648_p0432a09.

和合, upset, disturbance, *pakopa, saṅkupa*, *saṅkopa*?, T32n1648_p0432b01. Used in the the context of an upset/imbalance and upset/agitation of the families of internal worms 諸虫種和合. The Vism parallel has *pakopa* and *kuppati*. Perhaps *saṅk* translator.

射蚰蜒, scorpion, *vicchika*, T32n1648_p0432b03.

虫種, family of worms, *kimikula*, T32n1648_p0432b01.

龍, elephant, *nāga* ?, T32n1648_p0432b03.

壽命無力, frailty of life, *āyudubbala*, T32n1648_p0432a09.

水泡喻, simile of the water-bubble, *bubbulupamā*, T32n1648_p0432b09. A simile at S III 140–42: *... yaṃ kiñci rūpaṃ ... passato tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro? ... Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbulupamā; māyūpamañca viññāṇaṃ dīpitādiccabandhunā.*

水泡, water-bubble, *bubbula*, T32n1648_p0432b09

芭蕉喻, simile of the plantain (-trunk), *kadalūpamā*, T32n1648_p0432b09. A simile at S III 140–42: *... yaṃ kiñci rūpaṃ ... passa khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro? ... Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbı māyūpamañca viññāṇaṃ dīpitādiccabandhunā.*

芭蕉, plantain (-trunk), *kadala*, T32n1648_p0432b09.

水沫喻, the simile of the [lump of] foam, *pheṇapiṇḍūpamā*, T32n1648_p0432b09. A simile at S III 140–42: *... yaṃ kiñci rūpaṃ . khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro? ... Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbı māyūpamañca viññāṇaṃ dīpitādiccabandhunā.*

水沫, [lump of] foam, *pheṇapiṇḍa*, T32n1648_p0432b09.

無有真實, without having a core, without having an essence, *asāraka*, T32n1648_p0432b10.

飲食所縛, tied to food, *āhārūpanibaddha*, T32n1648_p0432b12.

所縛, to be bound up with, to be tied to, *upanibaddha*, T32n1648_p0432b12.

出入息, in-breaths and out-breaths, breathing, *assāsapassāsa,* T32n1648_p0432b12.

四大, the great entities, the primary elements, *mahābhūtā,* T32n1648_p0432b12. The Chinese has “four great entities” but

飲食, food, nutriment, *āhāra*, T32n1648_p0432b12.

久遠分別, limitedness of the extent, *addhānapariccheda*, T32n1648_p0432a10.

百年, hundred years, *vassasata*, T32n1648_p0432b16.

日夜, a day and night, *rattindivaṃ*

世尊諸法, Teaching of the Fortunate One, *bhagavato sāsana*, T32n1648_p0432b18.

思惟, to attend to, *manasikaroti*, T32n1648_p0432b18.

半日, half a day, *upaḍḍhadivasa,* T32n1648_p0432b19.

半, half, *upaḍḍha,* T32n1648_p0432b19.

揣, morsel of food, *ālopa*, T32n1648_p0432b21.

出息, to breathe out, *passasati*, T32n1648_p0432b22.

入息, to breathe in, *assasati*, T32n1648_p0432b22.

念入息, mindfully he breathes in, *sato assasati,* T32n1648_p0429c28.

念出息, mindfully he breathes out, *sato passasati,* T32n1648_p0429c28.

長出息, breathing out long, *dīghaṃ assasanto*, T32n1648_p0429c29.

長入息, breathing in long, *dīghaṃ passasanto*, T32n1648_p0430a01.

知之, he knows, *pajānāti*, T32n1648_p0429c29. Cf. 學之, he trains, *sikkhati*, T32n1648_p0430c20–21.

學之, he trains, *sikkhati*, T32n1648_p0430c20–21. Cf. 知之, he knows, *pajānāti*, T32n1648_p0429c29.

我息長出如是知之, he knows: “I breathe out long”, *dīghaṃ assasāmīti pajānāti*, T32n1648_p0429c29.

我長息入如是知之, he knows: “I breathe in long”, *dīghaṃ assasāmīti pajānāti*, T32n1648_p0430a01.

短息入, breathing in short, *rassaṃ assasanto*, T32n1648_p0430a01.

短息入, breathing out short, *rassaṃ passasanto*, T32n1648_p0430a01.

我入息, I breathe in, *assasāmi*, T32n1648_p0430a03.

我出息, *passasāmi*, T32n1648_p0430a03.

我入息如是, “I breathe in”, *assasāmīti*, T32n1648_p0430a03.

我出息如是, “I breathe out”, *passasāmīti,* T32n1648_p0430a03.

曲, bending, *ānamana*, T32n1648_p0430c22.

申, stretching, *vinamana*, T32n1648_p0430c23.

動, moving, *iñjana*, T32n1648_p0430c23.

踊, trembling, throbbing, stirring, *phandana,* T32n1648_p0430c23.

振, shaking, *calana*, T32n1648_p0430c23.

搖, swaying, *kampana*, T32n1648_p0430c23.

以無相故, by way of signlessness, through the signless, *animittato*, T32n1648_p0432b22.

以剎那故, by way of momentariness, through momentariness, *khaṇato*, T32n1648_p0432a35.

一念時, one mind-moment, *ekacittakkhaṇa,* T32n1648_p0432b27.

念時, mind-moment, *cittakkhaṇa,* T32n1648_p0432b27.

念, mind, *citta,* T32n1648_p0432b27. As part of 念時, mind-moment, *cittakkhaṇa.*

時, moment, *khaṇa,* T32n1648_p0432b27. As part of 念時, mind-moment, *cittakkhaṇa.*

如阿毘曇中說, as is said in the Abhidhamma, *yathā abhidhamme vuttaṃ*, T32n1648_p0432b28.

心剎那, mind-moment, *cittakkhaṇa,* T32n1648_p0432c01.

生, to live, lives, *jīvati*, T32n1648_p0456b11.

現生, lives, *jīvati*, T32n1648_p0432b29.

Occurs together with 當生, will live, *jīvissati*, and 已生, did live, *jīvittha.* The parallel clearly has “lives,” not “arises/is born
sense in Vim. Cf. Nidd I 42: *Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; paccup*

已生, did live, *jīvittha*, T32n1648_p0432b29.

Occurs together with 現生, lives, *jīvati,* and 當生, will live, *jīvissati.* The parallel clearly has “did live,” not “did arise/was b
sense in Vim. Nidd I 42: *Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; paccuppar*

當生, will live, *jīvissati*, T32n1648_p0432b29.

Occurs together with 現生, lives, *jīvati,* and 已生, did live, *jīvittha.* The parallel clearly has “ will live,” not “will arise/will
normal sense in Vim. Nidd I 42: *Atīte cittakkhaṇe jīvittha, na jīvati na jīvissati; anāgate cittakkhaṇe jīvissati, na jīvati na jīvittha; p*

與一心相應, joined to one mind (-moment), *ekacittasamāyutta*, T32n1648_p0432c04.

速, quickly, *lahuso*, T32n1648_p0432c04.

生起, to occur, proceed, *vattati*, T32n1648_p0432c04.

未生, unproduced, not-come-to-be, not-born, *anibbatta*, T32n1648_p0432c05.

心斷, dissolution of the mind, *cittabhaṅga*, T32n1648_p0432c06.

諸蓋滅, the hindrances are suspended, *nīvaraṇāni vikkhambhanti*, T32n1648_p0432c09.

諸蓋, the hindrances, *nīvaraṇāni*, T32n1648_p0432c09.

禪分成起, the jhāna factors manifest, *jhānaṅgāni pātubhavanti*, T32n1648_p0432c10.

無常相, perception of impermanence, *aniccasaññā*, T32n1648_p0432c12. Misspelling of 無常想. The characters 想 and 相

無我相 , perception of without self, *anattasaññā,* T32n1648_p0432c12. Misspelling of 無我想. The characters 想 and 相 are

堪受怖畏, overcoming fear and dread, to overcome fear and dread, *bhayabheravasaha,* T32n1648_p0432c19. Other spelling 畏.

堪受, overcoming, to overcome, *saha, sahati,* T32n1648_p0432c19. As part of 堪受怖畏, overcoming fear and dread, *bhayab sahana, sahati,* T32n1648_p0438b29.

怖畏, fear and dread, *bhayabherava* T32n1648_p0432c19. Cf. 恐怖, fear and dread, *bhayabherava,* T32n1648_p0438b29.

堪任寒熱, enduring heat and cold, *khamo sītassa uṇhassa*, T32n1648_p0432c19.

堪任, enduring, forbearing, *khama*, T32n1648_p0432c19.

過患想, perception of disadvantage, perception of danger, *ādīnavasaññā*, T32n1648_p0432c20.

隨意得, one who attains at will, *nikāmalābhī*, T32n1648_p0432c20.

隨意, at will, *nikāma*, T32n1648_p0432c20. As part of 隨意得, one who attains at will, *nikāmalābhī.*

成隨意得四禪, one who attains the four jhānas at will, *catunnaṃ jhānānaṃ ābhicetasikānaṃ nikāmalābhī hoti,* T32n1648_p04

栴檀, sandalwood, *candana*, T32n1648_p0433a23. The Indian sandalwood tree, *Santalum album,* or its fragrant wood.

多伽羅, crape jasmine, *tagara*, T32n1648_p0433a23. *Tagara* is the flowering shrub *Ervatamia divaricata = Tabernaemontana co*

沈香, agar-wood, aloe-wood, eagle-wood, *agalu*, T32n1648_p0433a23. *Agalu* (Skt *aguru*) is the fragrant, resinous heartwoo *agallocha*.

阿浮陀, tumour, polypus, growth, *abbuda*, T32n1648_p0433b05. Transliteration. The second week, second stage developm

俾尸, lump, piece of flesh, *pesi,* T32n1648_p0433b06. Transliteration. The third week, third stage development of the hum

阿那, solid, compact mass, *ghana*, T32n1648_p0433b06. Transliteration. The fourth week, fourth stage development of the

業所生風, winds produced by kamma, *kammajā vātā*, T32n1648_p0433b18. (In the context of winds that cause the baby to

業所生, produced by kamma, *kammajā*, T32n1648_p0433b18.

轉, to turn around, to invert, *samparivatteti*, *parivatteti*, T32n1648_p0433b18.

脚向上, with feet up, *uddhaṃpādaṃ*, T32n1648_p0433b18.

頭向下, with head down, *adhosiraṃ*, T32n1648_p0433b18.

產門, the birth canal, cervix, lit. "mouth of the womb", *yonimukha*, T32n1648_p0433b19.

向產門, towards the birth canal, *yonimukhe*, T32n1648_p0433b19.

閻浮提, Rose-apple Isle, *jambudīpa*, T32n1648_p0412c04. Transliteration: = ja-bu-di.

鑼, gong, copper-gong, T32n1648_p0413a01 footnote. A type of gong. The Visuddhimagga parallel has "saucer," *sarāva*, wh
sao-lao, the reading in the Taisho text.

米篩, winnowing basket, rice-sifter, *suppa*, T32n1648_p0413a01 footnote.

不作, unprepared, not made, *akata,* T32n1648_p0412c18.

作地, prepared earth, *kata pathavi,* T32n1648_p0412c18.

不作地, unprepared earth, *akata paṭhavī,* T32n1648_p0412c15.

非作地, unprepared earth, *akata paṭhavī,* T32n1648_p0412c18.

欲過患, the disadvantage of sense-pleasures, *kāmesu ādīnava*, T32n1648_p0413a06.

出離功德, the benefit of renunciation, *nekkhamme ānisaṃsa*, T32n1648_p0413a06.

少氣味, of little satisfaction, little enjoyment, *appassāda,* T32n1648_p0413a07.

多憂, much grief, *bahupāyāsa*, T32n1648_p0413a07. Text has 多憂苦, while the parallel has *bahudukkha bahupāyāsa.*

於是處多過患, herein the disadvantage is greater [than the benefit], the disadvantage herein is more, *ādīnavo ettha bhiyyo*

於是處, herein, *ettha*, T32n1648_p0413a07.

多, more, greater, *bhiyyo, bhīyo*, T32n1648_p0413a07. Normally 多 = *bahu*, much.

骨喻, similar to a skeleton, the simile of the skeleton, *aṭṭhisaṅkhalūpama*, T32n1648_p0413a08.

骨, skeleton, *aṭṭhisaṅkhala*, *aṭṭhika,* T32n1648_p0413a08, T32n1648_p0426a26.

肉揣, similar to a piece of flesh, the simile of the piece of flesh, *maṃsapesūpama* T32n1648_p0413a08.

逆風把火喻, similar to a torch carried against the wind (Chinese), similar to a grass torch (Pali), the simile of the grass tor

隨燒, burning subsequently/after, burning up, burning over, *anudahana*, T32n1648_p0413a09

炎炭喻, similar to glowing embers (Chinese), similar to a pit of glowing embers (Pali), the simile of the pit of glowing emb

炎炭, glowing embers (Chinese), pit of glowing embers (Pali), *aṅgārakāsu*, T32n1648_p0413a10.

夢喻, similar to a dream, the simile of the dream , *supinakūpama*, T32n1648_p0413a10.

借物喻, similar to borrowed goods, the simile of the borrowed goods, *yācitakūpama*, T32n1648_p0413a11.

借物, borrowed goods, *yācitaka*, T32n1648_p0413a11.

借, borrowed, *yācita*, T32n1648_p0413a11.

勢不得久, the power is not lasting, T32n1648_p0413a11. The Pali parallel has *tāvakālika*, "for the time being, temporary."

樹果喻, similar to a tree with fruit, the simile of the tree with fruit , *rukkhaphalūpama,* T32n1648_p0413a11.

所折, broken off, snapped off, *bhañjana,* T32n1648_p0413a12.

刀喻, similar to a sword, the simile of the sword, *asisūnūpama*, T32n1648_p0413a12.

槊喻, similar to a spear, the simile of the spear, *sattisūlūpama*, T32n1648_p0413a12.

斬斫, chopping, *adhikuṭṭana*, T32n1648_p0413a12.

槊, spearing, piercing with a spear, *vinivijjhana,* T32n1648_p0413a13.

毒蛇頭喻, similar to a venomous serpent's head, the simile of the venomous serpent's head, *sappasirūpama*, T32n1648_p0

可怖畏, fearful, *sappaṭibhaya*, T32n1648_p0413a13.

作意方便, skill in attending, *manasikāra-kosalla,* T32n1648_p0413b22.

不忘失, not forgetful, not losing mindfulness, *satimuṭṭha, asammosa* ?, T32n1648_p0413a22.

人誦經, discourse-reciter, *sutta-bhāṇaka* ?, T32n1648_p0414b01.

有嗔恚, with defect, with fault, *sadosa*, T32n1648_p0413a29. The antonym of 無嗔恚, without defect, *niddosa*.

有嗔恚 means "with anger," = Pali *sadosa, savyāpāda*. However, in Pali *sadosa* can have two quite different meanings. Besid *sadosa* can also mean "with defect" (Skt *sadoṣa*); e.g. as *sadosattā* at A I 112. Cf. *dosadosa*, "the defect of anger" at Dhp 357.

Cf. M-a III 447: *yatheva hi tiṇakaṭṭhupādānaṃ paṭicca jalamāno aggi dhūmachārikaṅgārānaṃ atthitāya sadoso hoti, evamevaṃ pañ jātijarābyādhimaraṇasokādīnaṃ atthitāya sadosā.* Nidd-a II 421: *Akusalaṃ sadosattā sāvajjaṃ; kusalaṃ niddosattā anavajjaṃ.*

無嗔恚, without defect, without fault, *niddosa*, T32n1648_p0413a29. = Skt *nirdoṣa.* The antonym of 有嗔恚, with defect, *sad*

無嗔恚, without ill-will, non ill-will, *avyāpajjha, abyāpāda,* T32n1648_p0435a15, T32n1648_p0436b26.

非可愛果, a disagreeable fruit, a disagreeable result, *aniṭṭhaphala*, T32n1648_p0413b01.

可愛果, an agreeable fruit, an agreeable result, *iṭṭhaphala*, T32n1648_p0413b01.

婬欲, sensual desire, *kāmacchanda*, T32n1648_p0415b02.

經, exposition, treatise, *niddesa*, T32n1648_p0416b28, 418b20, 419b22. Cf. 論.

論, exposition, treatise, *niddesa*, T32n1648_p0416a21.

於此論中, in this Exposition, in this Treatise, *imasmiṃ niddese* ?, T32n1648_p0416a21. Cf. 於此經中, with the same meanin

梁, Liáng, T32n1648_p0399c11. Liáng was a small, short-lived state that existed during 502–557 CE in South China, in a per
The emperor of Liáng was Emperor Wu, see 梁武帝.

大光, great light, T32n1648_p0399c11. An epithet for Upatiṣya (Pali: Upatissa), 優波底沙, the author of *Vimokṣamārga-śāstr*
T32n1648_p0399c11. Perhaps this author was confused by the Chinese with the Buddha's chief disciple Śāriputra, 舍利弗,

扶南, Funan, T32n1648_p0399c12. Transliteration: Fúnán. The Chinese name for an maritime kingdom at the Mekong delt
Vietnam. Maritime traders who went from India and Sri Lanka, etc., to China and vice versa with spices, silk, etc., stopped
months for the monsoon winds to shift to continue their journey east or west. The Funan port was probably located at the
of its power in the third century CE, the Funan kingdom controlled most of the ports of Southeast Asia, including the Mala
cultural influence in Funan. Its kings sent envoys with tributes to the emperors of China, and Buddhist monks such as Saṅ
China from Funan. (T32n1648_p0399c12, ZS01n0001_p0248a13–49a13, ZS01n0001_p0402a27–28.)

(Cf. Nicholas Tarling, *Cambridge history of South East Asia*, Cambridge 1999, p. 192–196. Keat Gin Ooi, *Southeast Asia: a Historic*
30. Philip Dawson, *The Art of Southeast Asia*, London 1990, p.21. George Coedès, *The Indianized States of Southeast Asia*, Hawaii,
Patterns of Navigation in the Indian Ocean and their Impact on Pre-colonial Sri Lanka," from Satish Chandra (ed), *The Indi*
Politics, New Delhi, 1987. Michael Vickery "Funan Reviewed: Deconstructing the Ancients," BEFEO, 2003, Vol. 90, pp.101–14
248-303. R.C. Majumdar, "Kambuja-desa or an Ancient Hindu Colony in Cambodia," Sir William Meyer Lectures, 1942–43 M

動, to stir up, to shake up, to agitate, *khobeti*, T32n1648_p0418b01. Found with the causative 令 as 令覺觀動, "to stir up thi

懈懶, indolent, idle, *kosajja* ?, T32n1648_p0413b26. The opposite of 散亂 or 亂 disturbance, distractedness, wavering, *vikkh*

離亂, abandoning of disturbance, abandoning of distractedness, *vikkhepappahāna*, T32n1648_p0413b29.

最速作精進, overly exerted energy, overexertion, over-endeavour, excessive application of energy, too much exercise of
急疾精進= *accāraddhavīriya* at T32n1648_p0444b02.

遲作精進, overly lax energy, overly sluggish exertion, overly sluggish endeavour, too sluggish application of energy, *atilī*
atilīnavīriya at T32n1648_p0444b02. At T32n1648_p0413c01 最遲作精進 is used instead.

急疾, quickly, forcefully, *sahasā* ?, T32n1648_p0417c13–14. The opposite of 悠悠, slowly, unhurriedly.

悠悠, slowly, unhurriedly, *dandha*?, T32n1648_p0417c14. The opposite of 急疾, quickly, forcefully.

最下, depression, *duṭṭhulla*?, T32n1648_p0413c10. The opposite of elation, 最高, T32n1648_p0413c07. Cf. alternative form:

下, depression, T32n1648_p0413c11. The opposite of elation, 高, T32n1648_p0413c09. Alternative form of 最下, depressio

最高, elation, *ubbilla*, *uppila*, T32n1648_p0413c07. The opposite of 最下, depression, T32n1648_p0413c10. In the explanatic T32n1648_p0413c09, T32n1648_p0431a21.

高, elation, *ubbilla*, *uppila*, T32n1648_p0413c09. Alternative form: 最高, T32n1648_p0413c07.

清淨一切入, beautiful kasiṇa, *subhakasiṇa*, T32n1648_p0438b06.

初念宿命, recollection of past existences, *pubbenivesānussati,* T32n1648_p0412b29. Cf. 宿命.

如意, supernormal power, *iddhividha, iddhi*, T32n1648_p0407a25. One of the 五通 or 五神通, the five direct knowledges, *p*

轉變, miraculous transformation, *vikubbana*, T32n1648_p0441a28.

有具足, accomplishment of [superior] existence, attainment of a [superior] existence, *bhavasampatti*, T32n1648_p0407a27

具足, accomplishment, attainment, success, fulfilment, *sampatti*, T32n1648_p0407a27, T32n1648_p0436c08.

非具足, failure, non-fulfilment, *vipatti*, T32n1648_p0436c10. The opposite of 具足, success, fulfilment, *sampatti*. Cf. 不具足

不具足, failure, non-fulfilment, *vipatti*, T32n1648_p0437c08. The opposite of 具足, success, fulfilment, *sampatti*. Cf. 非具足

世假說, wordly parlance, *lokavohāra* or *lokasammuti*, T32n1648_p0436c13.

周普, entire, whole, *sakala*, T32n1648_p0412c02.

障定, obstacle to concentration, *samādhissa paripantha,* T32n1648_p0407b02.

障, obstacle, *paripantha,* T32n1648_p0407b02.

疑惑, doubt, *vicikicchā,* T32n1648_p0407b03, T32n1648_p0457c23.

無喜樂, dissatisfaction, boredom, dislike, discontent, non-delight, *arati*, T32n1648_p0407b03. Cf. Cf. 無可樂, 不著樂, 無

不樂, dissatisfaction, boredom, dislike, discontent, non-delight, dissatisfaction, *arati,* T32n1648_p0415b10, T32n1648_p043

無樂, dissatisfaction, boredom, dislike, discontent, non-delight, *arati,* T32n1648_p0437b25. Cf. 不樂, 無喜樂, 不著樂, and

不著樂, dissatisfaction, boredom, dislike, discontent, non-delight, *arati*, T32n1648_p0431a23. Cf. 無喜樂, 無樂, 不樂, 無喜

無可樂, dissatisfaction, boredom, dislike, discontent, non-delight, *arati*, T32n1648_p0400c12. Cf. 無樂, 不樂, 無喜樂, 不著

定因, aid for concentration, *samādhissa upakāra,* T32n1648_p0407b04.

因, aid, assistance, help, support, *upakāra,* T32n1648_p0407b04.

明相, perception of light, *ālokasaññā*, T32n1648_p0407b05. Variant or abridged form of 光明相.

不嗔, non-ill-will, *ayāpāda,* T32n1648_p0415b07. Variant or abridged form of 不瞋恚.

嗔, ill-will, *vyāpāda,* T32n1648_p0415b07. Variant or abridged form of 瞋恚.

能生法, defining of states, *dhammavavatthāna*, T32n1648_p0407b05.

一切善法, all wholesome states, *sabbe kusalā dhammā*, T32n1648_p0407b05.

三藏, *Peṭaka, Peṭakopadesa*, T32n1648_p0415b12, 415c09, 416c26. As part of 如三藏說, "as taught in the Peṭaka." The charac
to the *Peṭaka,* the abridged name of the *Peṭakopadesa,*"The Disclosure of the Baskets," a Pali hermeneutic work that deals w
i.e., the Pali Canon.

The *Peṭakopadesa* is referred to as *Peṭaka* in the Pali commentaries, *aṭṭhakathā*. It is understandable that the Chinese transla
existed, misunderstood *peṭaka* as *tripeṭaka* / *tripiṭaka*, or, if he knew, he could not find any other suitable translation than 三

The *Peṭakopadesa* was translated into English by Bhikkhu Ñāṇamoli as *The Piṭaka Disclosure* (Pali Text Society, London, 1964)

There is a Chinese translation by An Shigao of the sixth chapter of the *Peṭakopadesa*; see Stefano Zacchetti, "Some Remarks
their Relation to the Pāli Peṭakopadesa," *Annual Report of The International Research Institute for Advanced Buddhology at Soka U*
Stefano Zacchetti, "An early Chinese translation corresponding to Chapter 6 of the *Peṭakopadesa*—An Shigao's *Yin chi rujing*
survey," *Bulletin of the School of Oriental and African Studies*, Vol. 65, No. 1, 2002, London, pp. 74–98.

離欲, secluded from sense-pleasures, *vivicca kāmehi*, T32n1648_p0415a08.

身離, seclusion of the body, *kāyaviveka*, T32n1648_p0415a10.

心離, seclusion of the mind , *cittaviveka*, T32n1648_p0415a10.

煩惱離, seclusion from the acquisitions, *upadhiviveka*, T32n1648_p0415a10.

清淨心, pure mind, purifies the mind, *visuddhacitta, visujjhati cittaṃ*, T32n1648_p0413c17, T32n1648_p0430a28.

諸見, wrong views, *diṭṭhigatāni*, T32n1648_p0415a15.

涅槃也, Nibbāna, quenching, extinction, *nibbāna,* T32n1648_p0415a17.

處欲, sense-pleasures as bases, *vatthu-kāma,* T32n1648_p0415a18.

欲煩惱, sense-pleasures as afflictions, *kilesa-kāma*, T32n1648_p0415a18.

所愛, lovely, pleasing, charming, *manāpika*, T32n1648_p0415a18.

心別離, seclusion of the mind, *cittaviveka*, T32n1648_p0415a20.

別離, seclusion, *viveka*, T32n1648_p0415a20.

離不善法, secluded from unwholesome states, *vivicca akusalehi dhammehi*, T32n1648_p0415a22.

退分法, a state partaking of falling back, *hānabhāgiya dhamma*, T32n1648_p0415b04.

樂於作務, delight in work, *kammārāmatā*, T32n1648_p0414a08. A-a III 348: *Kammārāmo ti ādīsu āramaṇaṃ ārāmo, abhirati ti a kammārāmo. Tasmiṃ yeva kamme rato ti kammarato.*

樂種種語戲, delight in various kinds of frivolous talk, *bhassārāmatā*, T32n1648_p0414a08.

語戲, frivolous talk, useless talk, *bhassa*, T32n1648_p0414a08. A-a III 348: *bhassanti ālāpasallāpo.*

樂睡眠, delight in sleeping, *niddārāmatā*, T32n1648_p0414a08.

樂聚會, delight in company, *saṅgaṇikārāmatā*, T32n1648_p0414a09.

聚會, company, socialising, *saṅgaṇika*, T32n1648_p0414a08. A-a III 348: *Saṅgaṇikā ti gaṇasaṅgaṇikā. Sā ekassa dutiyo hoti, dvin*

樂狎俗, delight in close contact, *saṃsaggārāmatā*, T32n1648_p0414a09. A-a III 348: *Saṃsaggo ti dassanasavanasamullāpasambh*

狎俗, close contact, close association, *saṃsagga*, T32n1648_p0414a09.

不節於食, lack of moderation with regards food, non-moderation with regards food, *bhojane amattaññutā*, T32n1648_p041

於食不節, lack of moderation with regards food, *bhojane amattaññutā*, T32n1648_p0401b09.

初夜後夜, the first and last watches of the night, *pubbarattāpararatta, paṭhamayāmañca pacchimayāmañca*, T32n1648_p0414

不敬所學, irreverence for the training, *sikkhāya agāravā*, 不敬所學.

多, luxuriousnes, living in abundance, *bāhulika*, T32n1648_p0414a10

惡親, bad friends, *pāpamitta*, T32n1648_p0414a10.

不好, unsuitable, unconducive, *asappāya,* T32n1648_p0414a11.

好, suitable, conducive, *sappāya,* T32n1648_p0414a11.

惡, unwholesomeness, *akusala*, T32n1648_p0414a07. Normally corresponds to *pāpa* but here it is interchangeably used with supports.

不行處, improper resort, *agocara,* T32n1648_p0414a10.

調適, suitable, appropriate, *sappāya*, T32n1648_p0403c02, T32n1648_p0414b24.

調適, equalizing, adjusting, ? *samatā*, T32n1648_p0414c20.

樂, comfortable, agreeable, *sukha*, T32n1648_p0414b24.

修, using, living in, *sevanā*, T32n1648_p0414b24.

中調適, to equalize, make even, ? *samatta*, T32n1648_p0414c20

臥坐, dwelling place, lodging, *senāsana*, *sayanāsana,* T32n1648_p0410c21–23, 414a11.

寂寂所成, born of seclusion, *vivekaja*, T32n1648_p0415c21.

喜樂, rapture and happiness, *pītisukha*, T32n1648_p0415c22.

欣悅, to please, to satisfy, to gladden, gladdening, *pīṇayati, pīṇeti*, *pamodana,* T32n1648_p0415c24, T32n1648_p0437b24.

歡適, to gladden, satisfy, *pīṇana*, T32n1648_p0415c25.

踊躍, exultation, *odagya,* T32n1648_p0415c25.

小喜, minor rapture, *khuddikā-pīti*, *khuddakā-pīti*, T32n1648_p0416a09.

小, minor, *khuddaka*, *khuddika,* T32n1648_p0416a09

念念喜, momentary rapture, *khaṇikā-pīti*, T32n1648_p0416a09.

流喜, streaming-down rapture, *okkantikā-pīti*, T32n1648_p0416a04.

流, streaming down, *okkantika*, T32n1648_p0416a04.

越喜, uplifting rapture, *ubbegā-pīti*, T32n1648_p0416a04.

越, uplifting, *ubbega*, T32n1648_p0416a04. As part of 越喜, uplifting rapture, *ubbegā-pīti*. At T32n1648_p0416a10 there is th

滿喜, pervading rapture, *pharaṇā-pīti*, T32n1648_p0416a04.

喜滿, pervasion with rapture, *pītipharaṇa*, T32n1648_p0420a24.

滿, pervasion, pervading, *pharaṇa*, T32n1648_p0416a04.

令毛皆竪, raising the body-hair, *lomahaṃsana*, T32n1648_p0416a05.

雷, raincloud, thundercloud, *megha*, T32n1648_p0416a09

味, savouring, tasting, *assāda*, T32n1648_p0416a14.

阿兔樓馱, Anuruddha, T32n1648_p0416b14. Transliteration. The name of an arahant.

食生, born of food, *āhāraja*, T32n1648_p0416b10.

從時節生, born of time, *utuja*, T32n1648_p0416b11.

心生, born of the mind, mind-born, *cittaja*, T32n1648_p0416b11.

五塵, the five sense-pleasures, *pañca kāma-guṇa*, T32n1648_p0416b08.

塵, sense-pleasures, *kāma-guṇa*, T32n1648_p0416b08. As part of 五塵, the five sense-pleasures, *pañca kāma-guṇa.*

愛染, outflow of sensual-desire, *kāmāsava*, T32n1648_p0416b08.

心數惱煩, mental afflictions, *cittakilesa* or *cetasika kilesa*, T32n1648_p0416b17.

清淨修行, purity of practice, *paṭipadāvisuddhi,* T32n1648_p0417a07.

捨增長, intensification of equanimity, *upekkhānubrūhaṇa*, T32n1648_p0417a07.

增長 , intensification, improvement, *anubrūhaṇa*, T32n1648_p0416c18.

增長 , intensification, increase, *upabrūhaṇa*, T32n1648_p0416c18.

歡喜, gladdening, rejoicing, *sampahaṃsana*, T32n1648_p0417a08.

觀, reviewing, reflecting, *paccavekkhaṇa*, T32n1648_p0417a10.

奢摩他相, sign of serenity, *samathanimitta*, T32n1648_p0417a13.

於彼心跳擲, the mind leaps into it, *tattha cittaṃ pakkhandhati*, T32n1648_p0417a14.

跳擲, to leap, *pakkhandhati*, T32n1648_p0417a14. Variant reading 跳擲 > 跳躑.

心清淨, purified mind, *visuddha citta*, T32n1648_p0417a15.

一向住, is established solely (on one object), attends singularly (to one object), *ekattupaṭṭhāna,* T32n1648_p0417a16. The Cl
"exclusively, one-sidedly," but it rather appears to correspond to Skt *ekatra.* "one place."

Ñāṇamoli translates *ekattupaṭṭhāna* as "appearance of unity"; see *Path of Purification* IV 112 & fn., but this does not agree wi
ekattupaṭṭhānavasenāti samādhiyogena ca ekārammaṇe bhusaṃ patiṭṭhānavasena ca. Paṭis-a I 539: *Ekattupaṭṭhānanti ekārammaṇe*
saddhindriyassa paccayo hoti. Saddhindriye vuttanayeneva sesindriyānipi veditabbāni. Paṭis-a II 475: *Samathapaṭipannabhāvato eva*
puna ekattupaṭṭhāne byāpāraṃ akaronto ekattupaṭṭhānaṃ ajjhupekkhati nāma.

一向, in one place, singularly, solely, unity, *ekatta*, T32n1648_p0417a15. The Chinese translator understood *ekatta* as *ekant*
ekatra. "one place"; see 一向住.

浴師, bath-attendant, *nahāpaka*, T32n1648_p0417a27.

浴師弟子, bath-attendant apprentice, *nahāpakantevāsī,* T32n1648_p0417a27.

弟子, apprentice, *antevāsī,* T32n1648_p0417a27.

銅槃, copper vessel, *kaṃsathāla*, T32n1648_p0417a28. Variant reading: 銅盤.

寂寂所生, born of seclusion, *vivekaja*, T32n1648_p0417b01.

不著, unpervaded, unpermeated, not spread over with, *apphuṭa*, T32n1648_p0417b02, T32n1648_p0420b27. pp. of *pharati*.

著, permeated, spread over with, *phuṭa*, T32n1648_p0417b02, T32n1648_p0420b27. pp. of *pharati*.

丸, a small ball, pellet, *piṇḍi*, T32n1648_p0417a28.

浴屑, bath-powder, *nahāniyacuṇṇa*, T32n1648_p0417b05.

內外, inside and outside, *santarabāhira*, T32n1648_p0417b21.

濕, moisture, *sneha*, T32n1648_p0417b21.

濕性, the nature of fluidity, *dravabhāva*, T32n1648_p0438c06. One of the characteristics of the water element.

堅性, nature of hardness, ... stiffness, ... solidity, *thaddhabhāva,* T32n1648_p0438c06. One of the characteristics of the earth

堅, hardness, stiffness, solidity, rigidity, *thaddha* (or perhaps *kakkhaḷa*) T32n1648_p0438c06. See 堅性. One of the character confused at T32n1648_p0439a27. The words *kakkhaḷa* and *thaddha* are very close in meaning.

強: hardness, stiffness, rigidity, solidity, *kakkhaḷa* (or perhaps *thaddha*). T32n1648_p0439a26. One of the characteristics of t T32n1648_p0439a27, instead as 堅. The words *kakkhaḷa* and *thaddha* are very close in meaning.

厚, solidness, *ghana*, T32n1648_p0439b05.

熱性, nature of heat, *uṇhabhāva*, T32n1648_p0438c06. One of the characteristics of the fire element.

持性, the nature of distention, *vitthambhanabhāva,* T32n1648_p0438c07, T32n1648_p0439b09. In the Theravāda Abhidhamı *vitthambhana*, is given as a characteristic of the wind-element; see Vism XI.37/p.350 and XI.93/p.365. The character 持 nor characteristic of the earth-element. The character 持 can mean *upasthambha*, "support" and it appears that the Chinese tr *upatthambhana*, which is likely because in Sanskrit the two have the same meaning of "supporting." At 438c07 持性 is give in the footnote to T32n1648_p0438c23 is 持性 instead of 動性.

持, distention, *vitthambhana,* T32n1648_p0438c07 , T32n1648_p0439b09. See 持性. One of the characteristics of the wind el

動性, the nature of movement, *samudīraṇabhāva,* T32n1648_p0438c07. One of the characteristics of the wind element.

動, movement, moving, motion, *samudīraṇa,* T32n1648_p0438c07. See 動性.

輕動, movement, moving, motion, *samudīraṇa,* T32n1648_p0438c07. One of the characteristics of the wind element. See 動

唯有界, being mere elements, consists of just elements, *dhātumatta*, T32n1648_p0438c08. Used to denote *anattā*, the chara

軟, soft, *mudu*, T32n1648_p0438c21.

受持, wieldy, fit for work, *kammanīya*, T32n1648_p0438c21.

那由他, ten thousand, myriad, *nahuta*, T32n1648_p0439a15. = *nǎ-yóu-tā*, transliteration of Skt *nayuta*, Pali *nahuta*.

至梵世, as far as the Brahmā world, *yāva brahmalokā*, T32n1648_p0439a19.

七日, the seventh sun, *sattasūriya*, T32n1648_p0439a19. The seventh sun appears at the end of an aeon and it burns up the fourth Brahmaloka, see the Sattasūriyasutta, A IV 102, *Sattamassa, bhikkhave, sūriyassa pātubhāvā ayañca mahāpathavī sineru Imissā ca, bhikkhave, mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṃ dayhamānānaṃ acci vātena khittā yāva brahmalo*

大生, great manifestation, *mahantapātubhāva,* T32n1648_p0439a12.

非實義, unreal, unreality, *abhūtattha*, T32n1648_p0439a12

實義, real, reality, *bhūtattha*, T32n1648_p0439a12

廣大, extensiveness, spread out, *patthaṭattā*, T32n1648_p0439b01.

可飲, drinkability, *āpeti, āpiyati,* T32n1648_p0439b01.

令光明, to light up, *tejeti*, T32n1648_p0439b02. As a word meaning, *vacanattha*, of the fire element, *tejodhātu*.

守護, protecting, preserving, *pālana*, T32n1648_p0439b02.

持自相, bearing its own characteristics, *salakkhaṇadhāraṇa,* T32n1648_p0439b03.

持, bearing, holding, retaining, *dhāraṇa,* T32n1648_p0439b03. One of the characteristics of the earth element.

自相, its own characteristic, intrinsic characteristic, *salakkhaṇa,* T32n1648_p0439b03.

澤: moistness, dampness, T32n1648_p0439b06. One of the characteristics of the water element.

安, fixing, establishing, *patiṭṭhāna,* T32n1648_p0439b05. One of the characteristics of the earth element.

增長, increasing, *brūhana*, T32n1648_p0439b07. One of the characteristics of the water element.

結著, cohesion, *bandhana, saṅgaha*?, T32n1648_p0439b07. One of the characteristics of the water element.

內信, internal confidence, *ajjhatta sampasādana*, T32n1648_p0418b10.

信, confidence, *sampasādana*, T32n1648_p0418b10.

心成一性, singleness of mind, unificiation of mind, *cetaso ekodibhāva*, T32n1648_p0418b10.

一性, singleness, unification, *ekodibhāva*, T32n1648_p0418b10.

從定生, born of concentration, *samādhija*, T32n1648_p0418b11.

從定生喜樂, rapture and happiness born of concentration, *samādhija pītisukha*, T32n1648_p0418b11.

初禪, the first jhāna, *paṭhama jhāna*, T32n1648_p0415a09.

覺觀滅, the stilling of thinking and exploring, *vitakka-vicārānaṃ vūpasama*, T32n1648_p0418b10.

聲論, grammar, science of language , *saddasattha,* T32n1648_p0418b25.

光耀天, radiant deity, *ābhassara deva*, T32n1648_p0418c21.

專正, one-pointedness, *ekagga*, *ekaggatā*, T32n1648_p0418b28. Cf. 專一, one-pointedness, *ekagga*, *ekaggatā*, T32n1648_p041

禪入正受住, dwells having entered upon the ... jhāna, *... jhānaṃ upasampajja viharati* , T32n1648_p0420b04 .

第二禪入正受, having entered upon the second jhāna, *dutiyaṃ jhānaṃ upasampajja*, T32n1648_p0418c18

入正受住, dwells having entered upon, *upasampajja viharati* , T32n1648_p0420b04.

入正受, having entered upon, *upasampajja* , T32n1648_p0420b04.

入正住, dwells having entered upon, *upasampajja viharati* , T32n1648_p0422a17. See 入正受住.

入正受處, dwells having entered upon, *upasampajja viharati* , T32n1648_p0421b26. See 入正受住.

三十二行, the thirty-two aspects (of the body), *dvattiṃsākāra*. The 32 parts of the body that are contemplated through rec
T32n1648_p0432c26

The 32 aspects are given at T32n1648_p0432c24–26:

胕毛爪齒皮肉筋骨髓腦肝心脾胕膽胃肪膏腦膜大腸小腸屎尿膿血淡污涎淚涕唾,

(1) 髮, head-hair, *kesā*, (2) 毛, body-hair, *lomā*, (3) 爪, nails, *nakhā* (4) 齒, teeth, *dantā*, (5) 皮, skin, *taca*, (6) 肉, flesh, *maṃsa*, (9) 髓, bone-marrow, *aṭṭhimiñja*, (10) 腦, brain, *maṭṭha*, (11) 肝, liver, *yakana*, (12) 心, heart, *hadaya*, (13) 脾, spleen, *pihaka* (*pitta* (16) 胃, stomach, *udara* (17) 肪, fat, *meda*, (18) 膏, grease, *vasā* (19) 腦膜, brain-membrane/meninges, *maṭṭhaluṅga* (20) intestine, *antaguṇa* [= mesentry in Pali], (22) 屎, excrement, dung, *karīsa* (23) 尿, urine, *mutta* (24) 膿, pus, *pubba* (25) 血, bl sweat, *seda* (28) 涎, synovial fluid, *lasikā* (29) 淚 tears, *assu* (30) 涕, nasal mucus, *siṅghānikā* (31) 唾, saliva, *khela*.

T32n1648_p0432c24–26.

There are only 31 items in the list.

The differences with the Pali list are: omission of pleura, *kilomaka,* stomach-contents, *udariya,* and 腎, kidneys, *vakka*. It in which are not in the Pali. The omission of 腎, kidneys, *vakka,* and being replaced with brain, *maṭṭha*, would be due to a mis translation of *maṭṭhaluṅga,* which actually means "brain" in Pali. In the list at T32n1648_p0438c27–29 only brain, 腦, and n

At T32n1648_p0438c27–29 the 32 aspects are divided according to the earth-element and the water-element:

於此身髮毛爪齒皮肉筋脈骨髓腎心肝胕脾胃大腸小腸胞屎腦 ... 膽唾膿血汗脂淚肪水唾涕涎

1) 髮, head-hair, *kesa*, (2) 毛, body-hair, *loma*, (3) 爪, nails, *nakhā* (4) 齒, teeth, *dantā*, (5) 皮, skin, *taca*, (6) 肉, flesh, *maṃsa*, ((9) 髓, bone-marrow, *aṭṭhimiñja*, (10) 腎, kidneys, *vakka*, (11) 心, heart, *hadaya*, (12) 肝, liver, *yakana*, (13) 胕/ 肺, lungs, *pa udara* (16) 大腸 large intestine, *anta* (17) 小腸, small intestine, *antaguṇa* (18) 胞,stomach-contents, *udariya* [胞 = *udara* mis dung, *karīsa* (20) 腦, brain, *maṭṭha* (21) 膽, bile, gall, *pitta* (22) 唾, saliva, *khela* [唾 also found as no. 30, but here it would m

missing from this list and is found after 血, blood, *lohita* , at T32n1648_p0432c24–26.] (23) 膿, pus, *pubba* (24) 血, blood, *loh* tears, *assu* (28) 肪, fat, *meda,* (29) 水, urine, *mutta*, (30) 唾, phlegm, *semha* (31) 涕, nasal mucus, *siṅghānikā* , (32) 涎, synovial T32n1648_p0438c27–29.

Difference with Pali list: Omits pleura, *kilomaka*. Includes 胃, stomach, *udara*. Difference with the list at T32n1648_p0432c2 contents, gorge, *udariya,* and omits 腦膜, meninges, *maṭṭhaluṅga.*

The order of aspects in the Paṭisambhidāmagga and other post canonical Pali texts and commentaries is (1) head-hairs (*ke* (*dantā*), (5) skin (*taca*), (6) flesh (*maṃsa*), (7) sinews (*nahārū, nhāru*), (8) bones (*aṭṭhī*), (9) bone-marrow (*aṭṭhimiñjā*), (10) kidr (13) pleura (*kilomaka*), (14) spleen (*pihaka*), (15) lungs (*papphāsa*), (16) bowels (*anta*), (17) mesentry, entrails (*antaguṇa*), (18) excrement (*karīsa*), (20) bile (*pitta*), (21) phlegm (*semha*), (22) pus (*pubba*), (23) blood (*lohita*), (24) sweat (*seda*), (25) fat (*med* (*khela*), (29) nasal mucus (*siṅghānikā*), (30) synovial fluid (*lasikā*), (31) urine (*mutta*), (32) brain (*maṭṭhaluṅga*).

There is confusion as to the meaning of *maṭṭhaluṅga.* 腦膜 means"brain-membrane"in Chinese. According to Monier Willi *mastakaluṅga* means "membrane of the brain" while *mastuluṅga* means "brain." Buddhaghosa's graphic explanation of the that it means "brain" in Pali. *Maṭṭhaluṅga* is not found in the list in earlier Pali canonical literature and according to the *V* bonemarrow (*aṭṭhimiñjā*) in the earlier list.

髮, head-hair, *kesā*, T32n1648_p0432c24–26.

毛, body-hair, *lomā*, T32n1648_p0432c24–26.

爪, nails, *nakhā*, T32n1648_p0432c24–26.

齒, teeth, *dantā*, T32n1648_p0432c24–26.

皮, skin, *taca*, T32n1648_p0432c24–26.

肉, flesh, *maṃsa*, T32n1648_p0432c24–26.

筋, sinews, *nahāru*, *nhāru* T32n1648_p0432c24–26.

筋脈, sinews, *nahāru, nhāru,* T32n1648_p0426a27, T32n1648_p0432c24–26.

筋脈所縛, tied by sinews, *nahāru-sambandha, nhāru-sambandha,* T32n1648_p0426a27.

骨, bones, *aṭṭhi*, T32n1648_p0432c24–26.

髓, bone-marrow, *aṭṭhimiñja*, T32n1648_p0432c24–26.

腦, brain, *maṭṭha*, T32n1648_p0432c24–26.

肝, liver, *yakana*, T32n1648_p0432c24–26.

心, heart, *hadaya*, T32n1648_p0432c24–26.

脾, spleen, *pihaka,* T32n1648_p0432c24–26.

胇, lungs, *papphāsa,* T32n1648_p0432c24–26. [v.l. 肺]

膽, bile, gall *pitta,* T32n1648_p0432c24–26.

胃, stomach, *udara*, T32n1648_p0432c24–26.

肪, fat, *meda*, T32n1648_p0432c24–26.

膏, grease, *vasā,* T32n1648_p0432c24–26.

腦膜, brain-membrane/meninges, *maṭṭhaluṅga*, T32n1648_p0432c24–26.

大腸 large intestine, *anta,* T32n1648_p0432c24–26.

小腸, small intestine, *antaguṇa,* T32n1648_p0432c24–26. (*antaguṇa* = mesentry in Pali)

屎, excrement, dung, *karīsa,* T32n1648_p0432c24–26.

尿, urine, *mutta,* T32n1648_p0432c24–26.

膿, pus, *pubba,* T32n1648_p0432c24–26.

血, blood, *lohita,* T32n1648_p0432c24–26.

淡, phlegm, *semha,* T32n1648_p0432c24–26. [v.l. 痰]

污, sweat, *seda,* T32n1648_p0432c24–26.

涎, synovial fluid, *lasikā,* T32n1648_p0432c24–26.

淚, tears, *assu,* T32n1648_p0432c24–26.

涕, nasal mucus, *siṅghānikā,* T32n1648_p0432c24–26.

唾, saliva, *khela*, T32n1648_p0438c27–29.

腎, kidneys, *vakka*, T32n1648_p0438c27–29.

胞, stomach-contents, *udariya* T32n1648_p0438c27–29. 胞 = *udara,* here misunderstood in the sense of womb.

汗, sweat, *seda,* T32n1648_p0438c27–29.

脂, grease, *vasā*. T32n1648_p0438c27–29.

肪, fat, *meda,* T32n1648_p0438c27–29.

熟藏, rectum? T32n1648_p0433c28. Can't be intestines because the small and large intestines, 小腸, 大腸, are already list

鬱多羅, blue lotus, Pali: *uppala*, Skt. *utpala*, T32n1648_p0433a17. = *Nymphaea caerulea.* Transliteration, *u-ta-ra/la*. Cf. 鬱多羅

拘牟陀, white waterlily, *kumuda*, T32n1648_p0433a18. Transliteration = ku-mu-da. = *Nymphaea pubescens.*

分陀利迦, white lotus, *puṇḍarīka*, T32n1648_p0433a18. Transliteration = pun-da-ri-ka. = *Nelumbo nucifera.*

分, transliteration of *pun,* as in 分陀利迦, pun-da-ri-ka = *puṇḍarīka*, T32n1648_p0433a18.

利, transliteration of *ri* or *rī,* as in 分陀利迦, pun-da-ri-ka = *puṇḍarīka*, T32n1648_p0433a18.

拘沙多紀, gourd, luffa, *kosātakī,* T32n1648_p0433a14 = *ko-sa-ta-ki*, = *kosātakī*, which is a name one or more kinds of gourds, *dioeca.*

拘, transliteration of *ku* or *ko* as in 拘沙多紀, = *ko-sa-ta-ki*, = *kosātakī*, T32n1648_p0433a1 and 拘牟陀 = ku-mu-da = *kumuc* Bakkula, T32n1648_p0441b13.

紀, transliteration of *ki* as in 拘沙多紀, = *ko-sa-ta-ki*, = *kosātakī*, T32n1648_p0433a14.

茱萸, Asiatic Dogwood, Japanese Cornel, *Cornus officinalis,* T32n1648_p0433a14.

嗽, cough, *kāsa*, T32n1648_p0434b10. Nidd-a I 60: Kāsoti khayarogo.

急氣, asthma, shortness of breath, *sāsa*, T32n1648_p0434b10. = Skt. *śvāsa.* Nidd-a I 60: Sāsoti svāso uggārarogo.

寒, catarrh, a head cold, *pināsa,* T32n1648_p0434b10. Nidd-a I 60: Pināsoti bahināsikāya rogo.

熱, fever, *ḍāha,* T32n1648_p0434b10. Nidd-a I 60: Ḍāhoti abbhantare uppajjanako uṇho.

腹痛, abdominal ache, *kucchiroga*, T32n1648_p0434b10. (variant reading: 腸痛)

心悶, fainting, swooning, *mucchā* (Skt. *mūrchā*), T32n1648_p0434b10. Nidd-a I 60: Mucchāti sativissajjanakā.

癎, diarrhoea, dysentery, *pakkhandika* (Skt. *praskandikā*), T32n1648_p0434b11. In (modern?) Chinese 癎 means “epilepsy”, (based on a misunderstanding of *pakkhandika.* Nidd-a I 60: *Pakkhandikāti lohitapakkhandikā atisāro.*

狂風, colic, acute pain (caused by colic or gout), *sūla* (Skt. *śūla*) , T32n1648_p0434b11. Nidd-a I 60: *Sūlāti āmasūlā kucchivāto.*

霍亂, cholera, *visūcikā* (Skt. *viṣūcikā*), T32n1648_p0434b11. Nidd-a I 60: *Visūcikāti mahanto virecanako.*

癩, leprosy, *kuṭṭha*, (Skt. *kuṣṭhā*), T32n1648_p0434b11.

癭, swelling, lump, goitre, boil, *gaṇḍa* (Skt. *gaṇḍa)*, T32n1648_p0434b11. Sp 995: *Gaṇḍoti medagaṇḍo vā hotu aññ̃o vā yo koci ko* ....

吐血, consumption, tuberculosis, *sosa* (Skt. *śoṣa)*, T32n1648_p0434b11. Nidd-a I 60: *Sosoti sukkhanako sosabyādhi.* 吐血 mear symptoms of TB, and the Pali has TB here, this likely is a translation by a Chinese translation team member based on an ex

translator.

癬, ringworm, *daddu* (Skt. *dadru/dadrū*), T32n1648_p0434b11. Nidd-a I 60: *Daddūti daddupiḷakā.*

瘡, (itchy) sore, *kaṇḍu* (Skt. *kandū*), T32n1648_p0434b11. Nidd-a I 60: *Kaṇḍūti khuddakapiḷakā.* The Chinese character 瘡 mea while the meaning of Pali and Sanskrit *kaṇḍū* is "itching" or "scratching". The meaning given in the Niddesa commentary *Kaṇḍūti khuddakapiḷakā.* The Vinaya Commentary says that it means *kacchu* i.e. itch. Sp 884: *Kaṇḍūti kacchu.*

疥, pruritus, severe itch, scabies, *kacchu*, (Skt. *kacchū*) T32n1648_p0434b11. Nidd-a I 60: *Kacchūti mahākacchu.*

瘑, ulcer, ulceration, *nakhasā/rakhasā*, T32n1648_p0434b11. Nidd-a I 60: *Rakhasāti nakhehi vilikhitaṭṭhāne rogo. Nakhasātipi p*

痲, Chinese: urinary ailment, Pali/Sanskrit: skin eruption, eczema, *vitacchikā* (Skt. *vicarcikā*). The meaning of the Chinese The explanation in the Niddesa commentary with the soles of the feet and hands splitting suggests dyshidrotic eczema or *hatthatalapādatalesu hīraṃ hīraṃ katvā phālento uppajjanakarogo.*

能堪恐怖, overcoming fear and dread, *bhayabheravasaha,* T32n1648_p0438b29. The principle Pali meaning is "to overcome interpreted *saha* as "to endure." Cf. Vism-mhṭ: *ime sīhabyagghādayo vāḷamigā, ime yakkharakkhasā ti evamādivikappaṃ akaron Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati. Bhayabheravasaho hoti, ...*

Cf. 堪受怖畏, overcoming fear and dread, *bhayabheravasaha,* T32n1648_p0432c19.

能堪, to overcome, to endure. *saha, sahana, sahati,* T32n1648_p0438b29. The principle Pali meaning is "to overcome," but th endure." Cf. 堪受, overcoming, to overcome, *saha, sahati,* T32n1648_p0432c19.

恐怖, fear and dread, *bhayabherava,* T32n1648_p0438b29.

樂不樂, delight and boredom, *aratirati,* T32n1648_p0438b29.

可愛非可愛, agreeable and disagreeable, *iṭṭhāniṭṭha*, T32n1648_p0438c01.

非可愛, disagreeable, *aniṭṭha*, T32n1648_p0438c01.

大智慧, of great wisdom, *mahāpaññā,* T32n1648_p0438c01.

所有明分法, states partaking of clear knowledge, *vijjābhāgiyā dhammā,* T32n1648_p0438c02. Cf. M-a IV 144: *Vijjābhāgiyāti e Vijjābhāge vijjākoṭṭhāse vattantītipi vijjābhāgiyā. Tattha vipassanāñāṇaṃ, manomayiddhi, cha abhiññāti aṭṭha vijjā. Purimena atthe atthena tāsu yā kāci ekā vijjā vijjā, sesā vijjābhāgiyāti evaṃ vijjāpi vijjāya sampayuttā dhammāpi vijjābhāgiyāteva veditabbā.*

Cf. 分明諸法, states partaking of clear knowledge, *vijjābhāgiyā dhammā,* T32n1648_p0432c21.

成滿修行, to come to full development, *bhāvanāpāripūriṃ gacchati*, T32n1648_p0438c03.

滿修行, full development, *bhāvanāpāripūri*, T32n1648_p0438c03. Cf. 修令滿足, full development, *bhāvanāpāripūri*, T32n164

成修滿, to come to full development, *bhāvanāpāripūriṃ gacchati*, T32n1648_p0440b20.

分明諸法, states partaking of clear knowledge, *vijjābhāgiyā dhammā,* T32n1648_p0432c21. Cf. 所有明分法, states partaking T32n1648_p0438c02.

修令滿足, full development, *bhāvanāpāripūri*, T32n1648_p0432c21. Cf. 滿修行, full development, *bhāvanāpāripūriṃ gacchat*

熱, to be heated, *santappati*, T32n1648_p0439a01.

平等, rightly, completely, *sammā*, T32n1648_p0439a02. Normally 平等 corresponds to *samā*, "evenly," but here it was misu *pariṇāmaṃ gacchati*, "is completely digested."

消, digestion, *pariṇāma,* T32n1648_p0439a02. Part of 平等消, *sammā pariṇāmaṃ gacchati*, "is completely digested."

飲食噉嘗, eaten, drunk, chewed and tasted , *asitapītakhāyitasāyita*, T32n1648_p0439a02.

飲食, eaten and drunk, *asitapīta*, T32n1648_p0439a02.

飲, drunk, *pīta*, T32n1648_p0439a02.

食, eaten, *asita*, T32n1648_p0439a02.

噉嘗, chewed and tasted, *khāyitasāyita*, T32n1648_p0439a02.

噉, chewed, *khāyita*, T32n1648_p0439a02.

食噉, gnawed, *vikkhāyita*, T32n1648_p0425c24. As part of 食噉想.

嘗, tasted, *sāyita*, T32n1648_p0439a02.

廣取, to grasp in detail, to grasp at length, to grasp in full extent, *vitthārena pariggaṇhāti*, T32n1648_p0439a03.

取, to grasp, *pariggaṇhāti*, T32n1648_p0439a03.

向上風, upward-going winds, *uddhaṅgamā vātā*, T32n1648_p0439a03.

向下風, downward-going winds, *adhogamā vātā*, T32n1648_p0439a03.

向上, upward-going, *uddhaṅgama*, T32n1648_p0439a03.

風, wind, *vāta*, T32n1648_p0439a03.

下風, downward-going, *adhogama*, T32n1648_p0439a03.

依腹, based in the abdomen, *koṭṭhāsaya*, T32n1648_p0439a03.

依, dependent on, based in, *āsaya*, T32n1648_p0439a03.

腹, the abdomen, belly, *koṭṭha*, T32n1648_p0439a03.

背, the back, *piṭṭha*, T32n1648_p0439a03.

依身分分, coursing through all the limbs, *aṅgamaṅgānusārino*, T32n1648_p0439a04.

語言義, word meaning, meaning of a word, *vacanattha,* T32n1648_p0439a06

以語言義, by way of word meaning, by way of the meaning of a word, *vacanatthato,* T32n1648_p0439a06

語言, word, *vacana,* T32n1648_p0439a06

語言, speech, *vācā*, T32n1648_p0422b01.

散, powder, *cuṇṇa,* T32n1648_p0439a07.

無所著, inseparability, *avinibbhoga*, T32n1648_p0439a07.

種類非種類, similarity and dissimilarity, *sabhāga-visabhāga,* T32n1648_p0439a08.

種類, similarity , *sabhāga,* T32n1648_p0439a08.

非種類, dissimilarity, dissimilar, *visabhāga,* T32n1648_p0439a08.

不種類, dissimilar, *visabhāga,* T32n1648_p0426b05.

一義種種義, unity and difference, *nānattekatta,* T32n1648_p0439a08.

一義, unity, *ekatta,* T32n1648_p0439a08.

種種義, difference, *nānatta,* T32n1648_p0439a08.

同, general, *sāmañña,* T32n1648_p0439a10. As opposed to 勝, specific, *visesa*.

意願, mental aspirations, *cetopaṇidhi*, T32n1648_p0401a14.

冷, coolness, *sītala*, T32n1648_p0401a15.

頭, head, *sira*, T32n1648_p0401a17.

安, safety, peace, *siva*, T32n1648_p0401a17. Skt. *śiva.* Th-a II 219: *Sivanti khemaṃ, akhemakarānaṃ kilesānaṃ samucchindanena ti khemaṃ nibbhayanti evaṃ paṇḍitehi sampaṭicchitaṃ.* S-a I 265: *Sivanti seṭṭhaṃ.*

色一切入, colour kasiṇa, *vaṇṇakasiṇa*, T32n1648_p0412c13. The four colour kasiṇas (四色一切入, T32n1648_p0424b20) are kasiṇa (*pītakasiṇa*, 黃一切入), red-kasiṇa (*lohitakasiṇa*, 赤一切入), and white-kasiṇa (*odātakasiṇa*, 白一切入); cf. 一切入.

無色一切入, immaterial kasiṇa, *arūpakasiṇa*, T32n1648_p0411b05. There are two immaterial kasiṇas: the space kasiṇa and

過去未來佛, past and future Buddhas, *atītānāgatabuddhā*, *atītānāgatā buddhā,* T32n1648_p0434c25.

五欲具足, to fully know the five-fold sense-pleasures, *pañcakāmaguṇa parijānāti, pañcakāmaguṇapariññā*, T32n1648_p0440b

從氣味愛縮離彼心, the mind shrinks and bends away from craving tastes, *rasataṇhāya cittaṃ patilīyati patikuṭati pativaṭṭati*

氣味愛, craving tastes, craving for tastes, *rasataṇhā,* T32n1648_p0440b20–21

縮, shrinks away from, *paṭilīyati*, T32n1648_p0440b20–21

此有, when this exists, when there is this, *imasmiṃ sati*, T32n1648_p0455b05.

此起故, due to the arising of this, *imass' uppādā*, T32n1648_p0455b05.

此成起, this arises, there is the arising of this, *idaṃ uppajjati*, T32n1648_p0455b05.

此無有, when this does not exist, when this is not, *imasmiṃ asati*, T32n1648_p0455b06.

無有, does not exist, is not, *asati*, T32n1648_p0455b06. As part of 此無有.

此不成, this is not, this does not occur, *idaṃ na hoti*, T32n1648_p0455b06–07.

此滅故, due to the cessation of this, *imassa nirodhā,* T32n1648_p0455b07.

此滅, this ceases, *idaṃ nirujjhati*, T32n1648_p0455b07.

用, using, *paribhoga*, T32n1648_p0440c16.

臼, mortar, *udukkhala*, T32n1648_p0440c20

杵, pestle, *musala*, T32n1648_p0440c20.

翻轉, turning over, *samparivattana*, *samparivattiyamāna*, T32n1648_p0440c21.

嘔吐, vomit, *vamathu*, T32n1648_p0440c22.

狗, dog, *suvāna*, T32n1648_p0440c22.

脣, lip, lips, *oṭṭha*, T32n1648_p0440c20.

桴打鼓, a drum struck by a stick, *daṇḍābhihata bheri, pahaṭa bheri,* T32n1648_p0456a15. See Vism XVIII.33/p.535. In the pro *pahaṭa.*

鼓, a drum, *bheri,* T32n1648_p0456a15.

桴打, struck by a stick, *daṇḍābhihata,* T32n1648_p0456a15. As part of 桴打鼓, a drum struck by a stick, *daṇḍābhihata bheri.* S

桴, a stick, *daṇḍa,* T32n1648_p0456a15.

打, struck, beaten, *abhihata, pahaṭa,* T32n1648_p0456a15. See Vism XVIII.33/p.535. In the prose *abhihata* is used, and in the

因所生, originating from a cause, having a cause as origin, *hetuṃ paṭiccappabhava*, T32n1648_p0456a10.

依緣生, originating from a cause, having a cause as origin, *hetuṃ paṭiccappabhava*, T32n1648_p0456a14.

依因緣依生, originating from a cause, having a cause as origin, *hetuṃ paṭiccappabhava*, T32n1648_p0456a24.

出, emerge from, proceed from, *niggata*, *niggacchati*, T32n1648_p0456a24.

不見, not visible, invisible, *adassana*, T32n1648_p0456b17.

安隱, security, *khema*, T32n1648_p0456c16.

當斷, to be abandoned, *pahātabba*, T32n1648_p0407b14.

初分, antecedent, *pubbabhāga*, T32n1648_p0407b15.

無學人, non-learner, *asekha*, T32n1648_p0407b24.

五分, five-factored, *pañcaṅgika*, T32n1648_p0408a17.

喜滿, pervading with rapture, pervasive rapture, *pītipharaṇatā*, *pītipharaṇa,* T32n1648_p0408a17, T32n1648_p0419a11.

樂滿, pervading with happiness, *sukhapharaṇa*, T32n1648_p0408a17.

心滿, pervading of mind, *cetopharaṇa*, T32n1648_p0408a17.

光滿, pervading with light, *ālokapharaṇa*, T32n1648_p0408a17.

於他心智, knowledge of others' minds, *paracitte ñāṇa*, T32n1648_p0408a19.

他心, others' minds, *paracitta,* T32n1648_p0408a19. As part of 於他心智, knowledge of others' minds, *paracitte ñāṇa.*

觀想, reviewing-sign, *paccavekkhaṇānimitta*, T32n1648_p0408a20. Read 觀相, As happens frequently elsewhere in T32n1648 and 相, *nimitta.*

觀智,reviewing knowledge, *paccavekkhaṇāñāṇa*, T32n1648_p0408a20.

從彼, from that, *tamhā*, T32n1648_p0408a19.

現在樂, pleasant in the present, present pleasure, *paccuppannasukha*, T32n1648_p0408a21.

樂報, pleasant result, *sukhavipāka*, T32n1648_p0408a21.

依身智, personal knowledge, individual knowledge, *paccatta ñāṇa*, T32n1648_p0408a21.

依身, personal, individual, *paccatta*, T32n1648_p0408a21.

慧人修習, practised by the wise (Chinese), not practised by bad people/practised by good people (Pali), *akāpurisasevita*, T3 *Akāpurisasevitanti, kāpurisehi nīcajanehi asevitaṃ, akāpurisehi vā ariyehi buddhādīhi sevitaṃ.*

修習, practised, *sevita*, T32n1648_p0408a22.

快樂, excellent, sublime, *paṇīta*, T32n1648_p0408a23.

最樂, excellent, sublime, *paṇīta*, T32n1648_p0408a24.

猗所得, gained through tranquillizing, *paṭippassaddhaladdha*, T32n1648_p0408a23.

所得, obtained , gained, *laddha*, T32n1648_p0408a23.

成就無二, attained through singleness, *ekodibhāvādhigata*, T32n1648_p0408a23. Alternative form of 一性所得.

一性所得, attained through singleness, *ekodibhāvādhigata*, T32n1648_p0408a24.

無二, singleness, *ekodibhāva*, T32n1648_p0408a23. Cf. 一性.

伏, blocked, checked, *niggayha*, T32n1648_p0408a23.

念入念起, mindfully enter upon and mindfully emerge from, *sato samāpajjati sato vuṭṭhahāti,* T32n1648_p0408a25.

成就初禪, connected to the first jhāna, *paṭhamajjhānika*, T32n1648_p0411a20. Later in the same passage 初禪所攝 is use

初禪所攝, connected to the first jhāna, *paṭhamajjhānika*, T32n1648_p0411a25. Earlier in the same passage 成就初禪 is use

成就三禪, connected to the threefold jhāna, *tikajjhānika*, T32n1648_p0411a21. Later in the same passage 三禪所攝 is used

三禪所攝, connected to the threefold jhāna, *tikajjhānika*, T32n1648_p0411a27. Earlier in the same passage 成就三禪 is use

成就四禪, connected to the fourfold jhāna, *catukkajjhānika*, T32n1648_p0411a21. Later in the same passage 四禪所攝 is us

四禪所攝, connected to the fourfold jhāna, *catukkajjhānika*, T32n1648_p0411a27. Earlier in the same passage 成就四禪 is

成就四禪五禪, connected to the fourfold or fivefold jhāna, *catukkapañcakajjhānika*, T32n1648_p0411a22. Later in the same

四禪五禪所攝, connected to the fourfold or fivefold jhāna, *catukkapañcakajjhānika*, T32n1648_p0411a29. Earlier in the sam

成就, connected to, belonging to,*-ika*, T32n1648_p0411a20. Later in the same passage 所攝 is used instead.

所攝, connected to, belonging to,*-ika*, T32n1648_p0411a25. Earlier in the same passage 成就 is used instead.

山犢, mountain cow (Pali), mountain calf (Chinese), *gāvī pabbateyyā*, T32n1648_p0418a13.

愚, foolish, *bāla*, T32n1648_p0418a13.

癡, inexperienced, *abyatta*, T32n1648_p0418a13.

不知食處, not knowing the pasture , *akhettaññū*, T32n1648_p0418a13.

少光天, a deity with limited radiance, *parittābhā deva,* T32n1648_p0419a05.

少光, limited radiance, *parittābhā,* T32n1648_p0419a05.

壽命, life-span, *āyuppamāṇa*, T32n1648_p0419a05.

劫, aeon, *kappa*, T32n1648_p0419a05.

無量光天, deity of immeasurable radiance , *appamāṇābhā deva*, T32n1648_p0419a06.

無量光, immeasurable radiance, *appamāṇābhā*, T32n1648_p0419a06.

無量, immeasurable, measureless, *appamāṇa,* T32n1648_p0419a27. In Pali there are 13 states that are immeasurable, *appam*
paths and fruits, *magga & phala*, and Nibbāna. The first twelve are releases of mind, *cetovimutti*. Nibbana is not.

See M-a II 354: *Yāvatā kho, āvuso, appamāṇā cetovimuttiyoti yattakā appamāṇā cetovimuttiyo. Kittakā pana tā? Cattāro brahmavihā brahmavihārā pharaṇaappamāṇatāya appamāṇā. Sesā pamāṇakaraṇānaṃ kilesānaṃ abhāvena appamāṇā. Nibbānampi appamāṇam*

The four immeasurables (*appamāṇāni,* 四無量心): loving-kindness (*mettā*, 慈), compassion (*karuṇā*, 悲), appreciative joy (*m*
parallel at T32n1648_p0419a27 instead uses *brahmavihāra,* "divine abiding" which is a synonym for the *appamāṇāni.* Cf. Peṭ

六分, six –factored, *chaḷaṅga*, T32n1648_p0419a28.

以眼見色, seeing a form with the eye, to see a form with the eye, *cakkhunā rūpaṃ disvā, cakkhunā rūpaṃ passati,* T32n1648_

不苦不喜, neither happy nor sad, *neva sumana na dummana,* T32n1648_p0419a28. As a characteristic of 捨, equanimity, *upe*

無所著, disinterest, *anābhoga*, T32n1648_p0419b08.

隨念, recollection, recollectedness, *anussati*, T32n1648_p0419b16.

彼念, remembering, *paṭissati,* T32n1648_p0419b15.

覺, recalling, *saraṇa,* T32n1648_p0419b15. (Probably 覺 is a misinterpretation of *saraṇa,* or the Chinese translator ran out o
sati.)

憶持, retaining, holding in mind, *dhāraṇa*, T32n1648_p0419b15.

不忘, not forgetting, not losing, *asammussana,* T32n1648_p0419b15–17.

智, full awareness, clear awareness, *sampajañña*, T32n1648_p0419b17. In T32n1648 both 正智 and 智 (normally *ñāṇa*, know
mindful and fully aware, *sato ca sampajāno*, T32n1648_p0419a19.

解, investigation, *vicaya*, T32n1648_p0419b18. It is preceded by 知, i.e. 知解. Perhaps 知解 rather corresponds to one word

有義智, full awareness of purpose, clear awareness of purpose, *sātthaka-sampajañña,* T32n1648_p0419b19.

有義, purpose, *sātthaka,* T32n1648_p0419b19.

自相智, full awareness of suitability, clear awareness of suitability, *sappāya-sampajañña*, T32n1648_p0419b19.

自相, suitability, *sappāya*, T32n1648_p0419b19. As part of 自相智, full awareness of suitability, *sappāya-sampajañña.*

不愚癡智, full awareness of non-delusion, *asammoha-sampajañña*, T32n1648_p0419b19.

行處智, full awareness, clear awareness of resort, *gocara-sampajañña*, T32n1648_p0419b19.

世間八法, the eight worldly states, *aṭṭhalokadhammā*, T32n1648_p0419b21.

擇取諸法, investigation of states, *dhammavicaya*, T32n1648_p0419b23–24.

緣, decision, judgement, measurement, *tīraṇa*, T32n1648_p0419b23. As the function of *sampajañña*,正智, full awareness, cle

遍淨天, deity of refulgent lustre, *subhakiṇṇadeva*, T32n1648_p0419c22.

少淨天, deity of limited lustre, *parittasubha deva,* T32n1648_p0420a04.

無量淨天, deity of measureless lustre, *appamāṇasubha deva*, T32n1648_p0420a05.

天住, divine abiding, godlike abiding, *dibbavihāra*, T32n1648_p0418c22. A description of the jhānas. Cf. Peṭ 138: *Dibbavihāro*

天居, divine abiding, godlike abiding, *dibbavihāra*, T32n1648_p0420c04. A description of the jhānas. Cf. Peṭ 138: *Dibbavihāro*

欝波羅, blue lotus, *uppala*, T32n1648_p0419c24. Transliteration. = *Nymphaea caerulea.*

分陀利, white lotus, *puṇḍarīka*, T32n1648_p0419c24. Transliteration. = *Nelumbo nucifera,* white variety.

欝波羅池花, blue-lotus-flower-pond, *uppalinī*, T32n1648_p0419c24.

分陀利池花, white-lotus-flower-pond, *puṇḍarīkinī*, T32n1648_p0419c24.

波頭摩, pink lotus, *paduma*, T32n1648_p0419c25. = *Nelumbo nucifera,* pink variety.

花, flower, *puppha*, T32n1648_p0423b04.

無喜有樂, happiness free from rapture, *nippītika sukha*, T32n1648_p0419c03. Cf. 無喜樂 and 無喜之樂.

無喜樂, happiness free from rapture, *nippītika sukha*, T32n1648_p0419c27. Cf. 無喜有樂 and 無喜之樂.

無喜之樂, happiness free from rapture, *nippītika sukha*, T32n1648_p0419c27. Cf. 無喜樂 and 無喜有樂.

無喜, free from rapture, without rapture *nippītika*, T32n1648_p0419c27. As part of 無喜樂 , happiness free from rapture, *n*

潤澤, to saturate, *abhisandeti* or *parisandeti,* T32n1648_p0419c27.

至首, until the top, *yāva agga*, T32n1648_p0419c26

首, top, tip, *yāva agga*, T32n1648_p0419c26.

白疊, white cloth, *odāta vattha,* T32n1648_p0420b26.

疊, cloth, *vattha,* T32n1648_p0420b26.

覆, to wrap around, to veil, to cover [with a cloth], *pārupati*, T32n1648_p0420b26. As part of 疊覆身, to cover the body with

上煩惱, lesser affliction, subtle affliction, *upakkilesa*, T32n1648_p0420c01. At T32n1648_p0416c01 細結 probably correspon
(*makkha*), (4) 熱 spite (*paḷāsa*) and so on." At T32n1648_p0430a28 and T32n1648_p0431a22 小煩惱 is used instead, which lit
literally means "higher affliction".

Some of the 上煩惱 or lesser afflictions are given at T32n1648_p0401b06–07: (1) 忿, wrath (*kodha*), (2) 惱, anger (*āghāta*),
(*paḷāsa*), (5) 慳 selfishness/avarice (*macchariya*), (6) 嫉, jealousy (*issā*), (7) 幻, deceit (*māyā*), (8) 諂, craftiness (*sāṭheyya*), (
(*sārambha*), (11) 慢增, conceit (*māna*), (12) 上慢, overestimation (*atimāna*), (13) 傲慢, arrogance (*mada*), (14) 放逸, negli
貪欲, lust (*lobha*).

Cf. M I 36: *Katame ca, bhikkhave, cittassa upakkilesā? Abhijjhāvisamalobho cittassa upakkileso, byāpādo cittassa upakkileso, kodho ci
cittassa upakkileso, paḷāso cittassa upakkileso, issā cittassa upakkileso, macchariyaṃ cittassa upakkileso, māyā cittassa upakkileso, sāṭ
upakkileso, sārambho cittassa upakkileso, māno cittassa upakkileso, atimāno cittassa upakkileso, mado cittassa upakkileso, pamādo cit*

The lesser afflictions that are obstacles to insight meditation are given at T32n1648_p0456b20–21: (1) 光明, illumination,
pīti; (4) 猗, tranquillity, *passaddhi*; (5) 樂, happiness, *sukha*; (6) 取, exertion, *paggaha*; (7) 解脫 resolve, *adhimokkha*; (8)
捨, equanimity, *upekkhā*; and (10) 出離, longing, *nikanti*.

This list corresponds to the one in *Visuddhimagga* XX.105: *... āraddhavipassakassa dasa vipassanupakkilesā uppajjanti. ... Obhāso,
upaṭṭhānaṃ, upekkhā, nikantīti.*

Cf. M III 160: *So kho ahaṃ, anuruddhā, 'vicikicchā cittassa upakkileso'ti – iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajahiṃ, 'aman
amanasikāraṃ cittassa upakkilesaṃ pajahiṃ, 'thinamiddhaṃ cittassa upakkileso'ti – iti viditvā thinamiddhaṃ cittassa upakkilesaṃ p
viditvā chambhitattaṃ cittassa upakkilesaṃ pajahiṃ, 'uppilaṃ cittassa upakkileso'ti – iti viditvā uppilaṃ cittassa upakkilesaṃ pajahi
duṭṭhullaṃ cittassa upakkilesaṃ pajahiṃ, 'accāraddhavīriyaṃ cittassa upakkileso'ti – iti viditvā accāraddhavīriyaṃ cittassa upakkiles
viditvā atilīnavīriyaṃ cittassa upakkilesaṃ pajahiṃ, 'abhijappā cittassa upakkileso'ti – iti viditvā abhijappaṃ cittassa upakkilesaṃ pa
nānattasaññaṃ cittassa upakkilesaṃ pajahiṃ, 'atinijjhāyitattaṃ rūpānaṃ cittassa upakkileso'ti – iti viditvā atinijjhāyitattaṃ rūpāna*

Elsewhere in the Tipiṭaka the *upakkilesa* are equated to the five hindrances:

S V 94: *Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā. Katame pañca? Kāmacchando, bhikkhave, ā
dubbalīkaraṇo. Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso paññāya dubbalīkaraṇo. Thinamiddhaṃ, bhikkhave, āvaraṇ
dubbalīkaraṇaṃ. Uddhaccakukkuccaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso upakkilesaṃ paññāya dubbalīkaraṇaṃ. Vicikicchā, b
dubbalīkaraṇā.*

A II 67: *Sa kho so, gahapati, ariyasāvako abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobhaṃ cittassa upakkile
byāpādaṃ cittassa upakkilesaṃ pajahati. Thinamiddhaṃ cittassa upakkilesoti, iti viditvā thinamiddhaṃ cittassa upakkilesaṃ pajahat
uddhaccakukkuccaṃ cittassa upakkilesaṃ pajahati. Vicikicchā cittassa upakkilesoti, iti viditvā vicikicchaṃ cittassa upakkilesaṃ pajah*

A III 16: *pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti na ca kammaniyaṃ na ca pabhassara
khayāya. Katame pañca? Kāmacchando, byāpādo, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchā – ime kho, bhikkhave, pañca cittas
ceva mudu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca na ca sammā samādhiyati āsavānaṃ khayāya.*

Vibh 256: *Cetaso upakkilese ti ime pañca nīvaraṇā cittassa upakkilesā.*

小煩惱, lesser affliction, subtle affliction, *upakkilesa*, , T32n1648_p0430a28 and T32n1648_p0431a22. See 上煩惱.

果實天, deity of great fruit, *vehapphala deva,* T32n1648_p0420c05.

無想天, deity without perception, non-percipient deity, *asaññasatta deva*, T32n1648_p0420c06.

五淨居處, the five pure abodes, *pañca suddhāvāsa*, T32n1648_p0420c07. The five abodes are 1) 不煩, Avihā; 2) 不熱 , Atapp
Akaniṭṭhā. See T32n1648_p0458b27–29.

Cf. D III 237: *Pañca suddhāvāsa: avihā, atappā, sudassā, sudassī, akaniṭṭhā.*

增長相, perception of the bloated, *uddhumātakasaññā*, T32n1648_p0424c15–16. Should read 增長想.

From T32n1648_p0424c18 onwards 膖脹想 is used, as elsewhere in T32n1648. However at T32n1648_p0425b29 膖脹相 is u
interchanged in T32n1648.

增長, bloated, *uddhumātaka*, T32n1648_p0424c15–16. As part of 增長相, perception of the bloated, *uddhumātakasaññā* . Cf. |

念內身, recollection of the body, mindfulness occupied with the body, *kāyagatāsati*, T32n1648_p0424c21.

多厭患, great urgency, much urgency, *saṃvegabahula,* T32n1648_p0424c22. Perhaps *nibbidābahula*, "much disenchantment
T32n1648_p0405c22 corresponds to *saṃvegabahula.*

伏婬欲, dispelling of greed for sense-pleasures, *kāmarāga-vinodana,* T32n1648_p0424c22. Cf. 伏於欲染 at T32n1648_p0405c

色憍, intoxication with [a beautiful physical] form, intoxication with form, *rūpa-mada*, T32n1648_p0424c22.

無病憍, intoxication with health, intoxication with health, *arogya-mada*, T32n1648_p0424c22.

不淨想, sign of foulness, sign of the foul, foul sign, *asubhanimitta*, T32n1648_p0424c24. Misspelling of 不淨相 due to confu
dasasu asubhesu uppannaṃ sārammaṇaṃ paṭhamajjhānaṃ. Tenāhu porāṇā asubhampi asubhanimittaṃ, asubhārammaṇā dhammā
uddhumātakādibhedā dasa asubhārammaṇā dhammā.

不淨想 normally corresponds to "percepton of the foul," *asubhasaññā,* in *Vimuttimagga.*

現取, is acquiring, is taking up, is learning, *uggaṇhanta*, T32n1648_p0424c23. Present participle.

無二, without a second (person), *adutiya*, T32n1648_p0424c24.

一無二, alone without a second (person), *eko adutiyo*, T32n1648_p0425a24.

行, to go, *gacchati*, T32n1648_p0424c24.

不愚癡, unmuddled, unconfused, *asammuṭṭha*, T32n1648_p0424c24.

諸根內入, sense-faculties drawn in, *antogata indriya,* T32n1648_p0424c24–25. As part of the instrumental 以根內入, with s

內入, drawn in, *antogata,* T32n1648_p0424c24–25. As part of 諸根內入.

心不出外, mind not going outside, *abahigata mānasa*, T32n1648_p0424c25. Cf. T32n1648_p0413c05: 心出外, mind going out

出外, going outside, *bahigata*, T32n1648_p0424c25. As part of 不出外, not going outside, *abahigata mānasa.* Cf. T32n1648_p

處, place, location, *padesa*, T32n1648_p0424c25.

石, rock, *pāsāṇa*, T32n1648_p0424c28.

土埵, termite-mount, *vammika*, T32n1648_p0424c28.

杌, shrub, bush, *gaccha*, T32n1648_p0424c28. The Chinese rather means “stump” but the *Visuddhimagga* parallel has “shrul a tree and liana.

藤, vine, liana, *latā*, T32n1648_p0424c28.

從其自性修行, according to characteristic intrinsic nature, according to intrinsic nature state, *sabhāvabhāvato*, T32n1648_ *sabhāva-bhāvana*, “development of the intrinsic nature,” but this is a misintrepetation of *sabhāvabhāvato* as in the Vism pa *sabhāvalakkhaṇato*.

觀, to characterise, to discriminate, *upalakkheti*, T32n1648_p0425a02.

以色, through colour, *vaṇṇato*, T32n1648_p0411c28, T32n1648_p0425a04, T32n1648_p0432c28.

以形, through shape, *saṇṭhānato*, T32n1648_p0425a05.

形, body, *kāya*, T32n1648_p0426a15. As part of 形分, “body and limbs.” At T32n1648_p0401a09 as part of 影隨形, “shadow T32n1648_p0430c23, T32n1648_p0458c07.

以方, through direction, *disato*, T32n1648_p0425a02.

以行, through direction, *disato*,T32n1648_p0432c29. Probably a corruption of 以方.

以處, through location, *okāsato*, T32n1648_p0425a02, T32n1648_p0432c29. Cf. 光明處.

光明處, through location, *okāsato*, T32n1648_p0425a11. Cf. 以處.

以分別, through delimitation, *paricchedato*, T32n1648_p0425a02.

以分別, through analysis, *vibhaṅgato*, T32n1648_p0451c02.

以節, through joints, *sandhito*, T32n1648_p0425a03.

以穴, through openings, through holes, through cavities, *vivarato*, T32n1648_p0425a03. Cf. 以空穴.

以空穴, through openings, through holes, through cavities, *vivarato*, T32n1648_p0425a16. Cf. 以空.

穴, opening, hole, cavity, *vivara*, T32n1648_p0425a03.

空穴, opening, hole, cavity, *vivara*, T32n1648_p0425a16. Cf. 空.

以坑, through low places, through depressions, *ninnato*, T32n1648_p0425a03.

以平地, through high places, through elevations, *thalato*, T32n1648_p0425a03. In the the explanation at T32n1648_p0425a

以平等, through entirety, entirely, all round, *samantato,* T32n1648_p0425a03. Cf. 以一切處.

以一切處, through entirety, entirely, *samantato,* T32n1648_p0425a21. Cf. 以平等.

如是色, of such a colour, *evaṃvaṇṇa*, T32n1648_p0415c11.

如是形, of such a shape, *evaṃsaṇṭhāna*, T32n1648_p0415c11.

對治, adverseness, opposition, *paccanīka*, (Skt. *pratyanīka*), T32n1648_p0416a27. Can have the same sense as 怨, i.e. 思惟怨 *paccanīkajhāpanato.*

Elsewhere in Vim 對治 can correspond to *paṭipakkha,* opposite.

對治, opposite, *paṭipakkha*, T32n1648_p0415b02.

勝相, special characteristic, distinctive feature, *visesa*, T32n1648_p0416a29. Used in the contect of jhāna. Cf. 禪相, distinct

相, distinctive, *visesa*, T32n1648_p0416b03. As part of 禪相, special characteristic of jhāna, *jhānavisesa.*

禪相, distinctive feature of jhāna, *jhānavisesa*, T32n1648_p0416b03.

欲界地, sensuous sphere, realm of sensuality, *kāmāvacara* , T32n1648_p0416a29.

厭, repulsiveness, *paṭikkūla,* T32n1648_p0433a02. As part of 以厭, through repulsiveness, *paṭikkūlato.*

以厭, through repulsiveness, *paṭikkūlato,* T32n1648_p0433a02.

以空, through emptiness, by way of emptiness, *suññato*, T32n1648_p0433a02.

次第上, in forward order, forwards, *anuloma*, T32n1648_p0424b29, T32n1648_p0432c26.

次第下, in reverse order, backwards, *paṭiloma*, T32n1648_p0424b30, T32n1648_p0432c26.

次第上下, in ascending and descending order, forwards and backwards, *anulomapaṭiloma,* T32n1648_p0424c02.

入正受, to enter upon, to attain, *samāpajjati,* T32n1648_p0424b29. In the same passage, at T32n1648_p0424b27 & 29, 入於三 T32n1648_p0424b29 入於禪定. At T32n1648_p0424c01 入定 is used, and from there on 入, T32n1648_p0424c02.

入於三昧, to enter upon [a concentration attainment], T32n1648_p0424b27.

自性身, natural physical appearance, *pakativaṇṇa*, *pakatisaṇṭhāna*, T32n1648_p0441b05. Cf. 自形色. Used in the context of t transformation. Paṭis-a III 665: *Sace vikubbaniddhiṃ kātukāmo hoti, attano pakativaṇṇaṃ pakatisaṇṭhānaṃ vijahitvā kumārakava vijahitvāti attano pakatirūpaṃ vijahitvā apanetvā, paresaṃ adassetvāti attho.*

自性身, nature of the body, *sarīrasabhāva*, T32n1648_p0426b17.

自形色, natural physical appearance, *pakativaṇṇa*, *pakatisaṇṭhāna*, T32n1648_p0442c13. Cf. 自性身. Used in the context of t

transformation. Vism-mhṭ II 34: *Pakativaṇṇaṃ vijahitvāti attano pakatirūpaṃ vijahitvā apanetvā, paresaṃ adassetvāti attho.*

童子形, physical appearance of a boy, shape of a boy, *kumārakavaṇṇa*, *kumārakasaṇṭhāna,* T32n1648_p0441b05. Used in the transformation. Vism-mhṭ II 34: *Kumārakavaṇṇanti kumārakasaṇṭhānaṃ.*

龍形, physical appearance of a dragon, shape of a nāga, *nāgavaṇṇa*, *nāgasaṇṭhāna,* T32n1648_p0441b05. Used in the context transformation.

梵王形, physical appearance of a Brahmā, shape of a Brahmā, *brahmavaṇṇa*, *brahmasaṇṭhāna,* T32n1648_p0441b05. Used in miraculous transformation.

形, physical appearance, shape, *vaṇṇa*, *saṇṭhāna,* T32n1648_p0441b05. As part of 童子形, physical appearance of a boy, sha Used in the context of the supernormal power of miraculous transformation. Vism-mhṭ II 34: *Kumārakavaṇṇanti kumārakas* power of miraculous transformation. Paṭis-a III 665: *Sace vikubbaniddhiṃ kātukāmo hoti, attano pakativaṇṇaṃ pakatisaṇṭhānar*

色形, form, physical form, *rūpa*, T32n1648_p0444a25. Used the context of the divine eye, *dibbacakkhu*, when seeing physic

色形, colour luminosity, vaṇṇanibhā, T32n1648_p0448c28 & 449c28.

拘毘陀羅, *koviḷāra*, T32n1648_p0446a08. Transliteration. A kind of flower. = *Bauhinia variegata.*

牖柯, louse, *ūkā*, T32n1648_p0446a02. Transliteration; 牖柯 = yu-ka = Skt. *yūkā*.

形, alteration, *vikāra*, T32n1648_p0447a27. A mistranslation? The Chinese translator probably misunderstood *vikāra,* in 形

皮為邊, delimited by skin, bounded by skin, *tacapariyanta* or *tacena paricchinna,* T32n1648_p0425a14. Cf. Vibh-a 223: . *Tacap*

手節, hand, arm, *hattha*, T32n1648_p0425a15. The present context indicates that it is an arm, which has 3 joints.

脚節, leg, foot, *pāda,* T32n1648_p0425a15. The present context indicates that it is a leg, which has 3 joints.

髖節, waist-joint, hip-joint, *kaṭisandhi*, T32n1648_p0425a16.

項節, neck-joint, *gīvasandhi*, T32n1648_p0425a16.

開, opened, open, *vivaṭa*, T32n1648_p0425a17. Used for the mouth: 口或開或閉, whether the mouth is opened or closed, *m*

閉, closed, *pihita*, T32n1648_p0425a17. Used for the mouth: 口或開或閉, whether the mouth is opened or closed, *mukhasso*

開, opened, open, *ummīlita*, T32n1648_p0425a17. Used for the eyes: 眼或開或閉, whether the eyes are open or closed, *akkh*

閉, closed, shut, *nimmīlita*, T32n1648_p0425a17. Used for the eyes, 眼或開或閉, whether the eyes are open or closed, *akkhī*

空處, low place, a depression, *ninnaṭṭhāna*, T32n1648_p0425a19.

地上, high place, elevation, *unnataṭṭhāna*, T32n1648_p0425a19.

已善自安, well defined, *suvavatthita*, T32n1648_p0425a23–24. The full Pali is the idiomatic *sūpadhāritaṃ upadhāretvā,* "havi

已善取, well grasped, *suggahita*, T32n1648_p0425a23–24. The full Pali is the idiomatic *suggahitaṃ katvā,* "he makes it well-g

已善受持, well retained, well remembered, *sūpadhārita*, T32n1648_p0425a23–24. The full Pali is the idiomatic *suvavatthita*

善自安, well defined, *suvavatthita*, T32n1648_p0425a23–24. The full Pali is the idiomatic *suvavatthitaṃ vavatthapeti,* "he def

善取, well grasped, *suggahita*, T32n1648_p0425a23–24. The full Pali is *suggahitaṃ karoti,* "he makes it well-grasped.".

善受持, well retained, well remembered, *sūpadhārita*, T32n1648_p0425a23–24. The full Pali is the idiomatic *sūpadhāritaṃ u*

以念不動, with mindfulness established (Pali), with steady/immovable mindfulness (Chinese), *upaṭṭhitāya satiyā*, T32n164 is used instead.

何義, what is the purpose?, *kimattha*, T32n1648_p0425a27. The answer to this question starts with 為 "[it is] for the purpo

離於逆風, avoiding contrary winds, *paṭivātaṃ vajjetvā*, T32n1648_p0424c26. At T32n1648_p0425a29 instead: 離逆風.

遍, surrounding, all around, everywhere, *samanta*, T32n1648_p0425b07.

縛, fastening, tethering, anchoring, *upanibandhana*, T32n1648_p0425b08.

起次第法, proceeding along the track, keeping [the mind] on the track, *vīthi-sampaṭipādana,* T32n1648_p0425b09. Cf. Vism *kammaṭṭhānavīthiyā sammadeva paṭipādanatthā.* Vism VI.59/p.187: *sā kammaṭṭhānavīthiyā sampaṭipādanatthā ti.* Vism VI.63/p. *paṭipajjati.*

珍寶, gem, treasure, *ratana*, T32n1648_p0425b14.

色堪受持, malleability of matter, *rūpassa kammaññatā,* T32n1648_p0446a23. Cf. 堪受持色.

調柔, soft, *mudu*, T32n1648_p0407a22.

堪受持, wieldy, *kammanīya*, T32n1648_p0407a22, T32n1648_p0435c02.

堪受持事, wieldy, *kammanīya*, T32n1648_p0407a22. Cf. 堪受持.

軟堪受持, soft and wieldy, *mudukammaññā, mudu ca kammanīya*, T32n1648_p0442c12.

不可耐, repulsive, *paṭikkūla*, T32n1648_p0425b24.

青淤想, the perception of the livid,

斷蓋熱, abandoning the oppression of the hindrances, *nīvaraṇasantāpappahāna*, T32n1648_p0425b28.

蓋熱, oppression of the hindrances, heat of the hindrances, *nīvaraṇasantāpa*, T32n1648_p0417a02, T32n1648_p0425b28.

熱, oppression, heat, torment, *santāpa*, T32n1648_p0417a02, T32n1648_p0425b28.

死屍, dead body, corpse, *matasarīra*, T32n1648_p0425b05.

死屍, corpse, *chavasarīra*, T32n1648_p0424c17.

逐, to pursue, pursueing, *anubandhati, anubandhana*, T32n1648_p0425b06.

起, to stand up, to rise up, *uṭṭhahati*, T32n1648_p0425b06.

一切, entirely, altogether, *sabbaso*, T32n1648_p0420c26.

色相, T32n1648_p0420c26–29 = corruption of 色想, perception of matter, *rūpasaññā*, T32n1648_p0421a01

有對想, perception(s) of impact, *paṭighasaññā,* T32n1648_p0421a01.

有對, impact, *paṭigha,* T32n1648_p0421a01.

有對, to impinge, *paṭihanati, T32n1648*_p0446a13, 446a16.

滅, disappearance, vanishing, cessation, *atthaṅgama,* T32n1648_p0420c27.

不作意故, due to not attending, *amanasikārā*, T32n1648_p0420c27.

越, transcending, surmounting, *samatikkama*, T32n1648_p0420c29.

不入定人, one who has not attained, one who has not entered upon [an attainment], *asamāpanna,* T32n1648_p0421a03.

和合, one who possesses, endowed with, possessing, *samaṅgi*, T32n1648_p0445a21. Cf. 等分.

智, perceiving, *sañjānana*, T32n1648_p0421a04. As part of 想智正智, perception, the perceiving, the state of having percei

正智, the state of having perceived, *sañjānitatta*, T32n1648_p0421a04. As part of 想智正智, perception, the perceiving, the *sañjānitattaṃ*.

刺, thorn, *kaṇṭaka*, T32n1648_p0421a13, T32n1648_p0422b04.

迦蘭欝頭藍弗, Āḷāra Kālāma, T32n1648_p0421a15. Transliteration of the proper name of one of the two teachers of the Bo the base of nothingness, *ākiñcaññāyatana*. See *Dictionary of Pali Proper Names*, s.v. "Āḷāra Kālāma."

車, cart, wagon, *sakaṭa*, T32n1648_p0421a16.

無邊虛空, boundless space, *ananta ākāsa*, T32n1648_p0421a21.

無邊, boundless, infinite, *ananta*, T32n1648_p0421a23.

不為四大所觸, untouched by the four great entities, *asamphuṭṭhaṃ catūhi mahābhūtehi*, T32n1648_p0421a22.

所觸, touched, *samphuṭṭha*, T32n1648_p0421a22.

正安心, to establish the mind, to settle the mind, *cittaṃ saṇṭhapeti*, T32n1648_p0421a23. The Pali is *cittaṃ ṭhapeti saṇṭhapeti*

正安, to establish, to settle, *saṇṭhapeti*, T32n1648_p0421a23. The Pali is *ṭhapeti saṇṭhapeti*.

寂寂, refined, fine, subtle, *sukhuma*, T32n1648_p0419a09. As the opposite of 麁, "coarse." Normally 寂寂 corresponds to *v*
passage at T32n1648_p0420a09 妙 is used instead for *sukhuma* as opposite of 麁 and at T32n1648_p0420c13 細.

踊躍, exultation, extreme joy, jubilation, *uppilāvita, ubbilāvita*, T32n1648_p0419a12.

失, flaw, fault, blemish, *dosa* (= Skt: *doṣa*), T32n1648_p0419a13.

知, seeing, having seen, understanding, *disvā*, T32n1648_p0419a13. The parallel has *disvā*, but the normal meaning in T32n

心得安, the mind attains fixedness, *appanāpatta citta* or *cittaṃ appanaṃ pāpunāti,* T32n1648_p020c26. This phrase occurs in
sections in each of the jhānas and immaterial attainments, except of the first jhāna. In the second jhāna instead 令心安住
fourth jhānas at 419a18 and 420a16 instead there is 令心得安解, "causes the mind to attain/obtain the fixedness release."

安解 could mean "peaceful liberation," but the term *santavimokkha* normally only applies to the immaterial attainments, *
Santavimokkhato ti arūpajjhānato. Tāni hi ye te santā vimokkhā atikkamma rūpe āruppā ti ādīsu (M I 33, etc.) santavimokkhā ti āgatā

受持, foundation, *adhiṭṭhāna*, T32n1648_p0421b25.

正定, attainment, *samāpatti,* T32n1648_p0421c19.

患, disease, *roga*, T32n1648_p0422a04.

癰, boil, tumour, swelling, *gaṇḍa*, T32n1648_p0422a04.

刺, a dart, *salla,* T32n1648_p0422a05.

是寂寂, this is peaceful, *etaṃ santaṃ*, T32n1648_p0422a05.

是妙, this is excellent, *etaṃ paṇītaṃ*, T32n1648_p0422a05.

行餘定, attainment which has a remnant of formations, *saṅkhārāvasesasamāpatti*, T32n1648_p0422a07.

修行餘定, to develop the attainment which has a remnant of formations, *saṅkhārāvasesasamāpatti bhāveti*, T32n1648_p042

餘, remnant, remainder, residue, *avasesa*, T32n1648_p0422a07.

修, to develop, *bhāveti*, T32n1648_p0422a07.

細想, subtle perception, *sukhuma saññā*, T32n1648_p0422a16.

果定, fruit attainment, attainment of fruition, *phalasamāpatti,* T32n1648_p0422b11, T32n1648_p0461a16.

分越, transcending the factors, *aṅgasamatikkama*, T32n1648T32n1648_p0422b12.

事越, transcending the object, *ārammaṇasamatikkama*, T32n1648T32n1648_p0422b12.

阿多思, indigo, *asita*, T32n1648_p0423b03. *Asita* is the indigo plant, *Indigofera tinctoria*, and the colour black-blue.

少修, to practise little of, to develop to a limited degree, *parittaṃ bhāveti*, T32n1648_p0407a29.

梵天眷屬, assembly of Brahmā, *brahmapārisajja*, T32n1648_p0407a29.

眷屬, assembly, retinue, council, *pārisajja*, T32n1648_p0407a29. As part of 梵天眷屬, deity in the retinue of Brahmā, *brahm*

種類, in the company of, in companionship with, *sahavyatā*, T32n1648_p0407a29, T32n1648_p0417c04.

大梵, great Brahmā, *mahābrahmā*, T32n1648_p0417c07.

持, to hold onto, to bind onto, *anubandhati, anupabandhati*, T32n1648_p0416c16. Occurs as part of 隨於持心, to hold the m
object].

立, to place firmly, to establish, *patiṭṭhāpeti*, T32n1648_p0418a15.

舉, to lift up, to raise, *uddhareti*, T32n1648_p0418a15.

隨起, to occur, *samudācārati,* T32n1648_p0417c18.

想作意, perception and attending, perceptions and attendings, *saññāmanasikārā*, T32n1648_p0417c20.

有利, gain, profit, *lābha*, T32n1648_p0429b09.

善得利, well gained, *suladdha*, T32n1648_p0429b10.

世人, mankind, generation, *pajā*, T32n1648_p0429b10.

世人為, in a generation, *pajāya*, T32n1648_p0429b10.

慳垢所牽, obsessed by the stain of stinginess, *maccheramalapariyuṭṭhita*, T32n1648_p0429b10.

慳垢, stain of stinginess, *maccheramala*, T32n1648_p0429b10.

無慳垢, free from the stain of stinginess, *vigatamalamacchera*, T32n1648_p0429b11.

樂行施, delighting in giving, *vossaggarata*, T32n1648_p0429b11.

供給, providing, offering, *yācayoga*, T32n1648_p0429b12.

分布, distributing, sharing, *saṃvibhāga*, T32n1648_p0429b12.

成倦, to become weary, to be wearied, to fatigue, to become exhausted. *kilamati*, T32n1648_p0413b15.

開眼, to open the eyes, *ummīleti*, T32n1648_p0413b14.

鏡, mirror, looking-glass, *ādāsa*, T32n1648_p0413b19.

明色, colour of dawn, *aruṇavaṇṇa*, T32n1648_p0412c10.

等觀, evenly looking at, watching in an even manner, *sama ālocana,* T32n1648_p0413b13.

本師, predecessor teachers, former teachers, *pubbācariyā,* Cf. T32n1648_p0427b01. Variant reading: 先師.

烏鵲, crow, *kāka,* T32n1648_p0425c24. (Can't be "crows and jackdaws" as jackdaws are not found in India, except as migrat Kashmir. In any case, a jackdaw is a kind of crow. Probably the term *kāka* denotes the Indian House Crow, *Corvus splendens* which are both common scavengers.)

鵄, kite, hawk, osprey, *kulala*, T32n1648_p0425c24. = Skt *kurara.* According to this passage it is one of the birds feeding on c Small Indian Kite (formerly Common Pariah Kite) *Milvus migrans govinda* (Sykes, 1832) is a common carrion eater and the *k India and of Eastern and Southern Asia* by Edward Balfour (1885) (as on http://gluedideas.com/content-collection/cyclopedi

鷲, vulture, *gijjha*, T32n1648_p0425c24.

狐, jackal, *sigāla*, T32n1648_p0425c25.

壞爛想, perception of the festering, *vipubbakasaññā*, T32n1648_p0426b13. See 潰爛想.

壞爛, festering, *vipubbaka*, T32n1648_p0426b13. As part of 壞爛想, perception of the festering, *vipubbakasaññā.*

爛想, perception of the festering, *vipubbakasaññā*, T32n1648_p0411a11. See 潰爛想.

青瘀想: perception of the livid, perception of the discoloured, *vinīlakasaññā,* T32n1648_p0411a11, T39n1788_p0274b18. See

青瘀: livid, discoloured, *vinīlaka,* T32n1648_p0411a11, T39n1788_p0274b18. As part of 青瘀想: perception of the livid, perc

虫爛想, perception of the maggot-infested, *puḷavakasaññā*, T32n1648_p0411c22. See 虫臭想.

摩觸, to stroke, *parāmasati*, T32n1648_p0402c13.

薪木, fire wood, *kaṭṭha*, T32n1648_p0402c10.

種種相, different characteristics, different aspects, *nānākāra*, T32n1648_p0438a26, T32n1648_p0459a22.

摩伽陀國, Magadha Country, T32n1648_p0427b23. 摩伽陀 is the Chinese transliteration of the name of the country in wh lived, see *Dictionary of Pali Proper Names*, s.v. "Magadha."

尼連禪河, Nerañjarā river, *nerañjarā nadi*, T32n1648_p0427b24. A river in the country of Magadha. While sitting under a B attained Enlightenment (Bodhi).

菩提樹, Bodhi tree, *bodhirukkha*, T32n1648_p0427b24 .

如來十力, the ten powers of the Tathāgata, *dasa tathāgatabalāni*, T32n1648_p0427c01.

The ten, as given in the Vimuttimagga, are: "The Tathāgata knows according to reality what is possible and what is not po possibilities and by way of causes the results of [the undertaking of] wholesome [and unwholesome] actions past, future a leading to every destination; he knows according to reality the world with its many dispositions, with its various dispositi

inclinations of beings; he knows according to reality the various faculties of beings; he knows according to reality the affli concentrations and attainments; knows according to reality past existences; knows according to reality the arising and pa the destruction of the outflows."

Cf. M I 70–1, S V 304–6, Paṭis II 175–6, Vibh 317: *Katamāni dasa tathāgatabalāni? Idha tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭ atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ ... sabbatthagāminiṃ paṭipadaṃ. ... anekadhātunānādh parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ ... jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ ... cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne ... Puna caparaṃ tathāgato āsavānaṃ khayā anās sayaṃ abhiññā sacchikatvā upasampajja viharati. Yampi tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhev viharati, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ n*

是處非處, what is possible and what is not possible, *ṭhānāṭhāna*, T32n1648_p0427c04. The knowledge of this is the first po

如實而知, to know according to reality, to know as it actually is, *yathābhūtaṃ pajānāti,* T32n1648_p0427c04.

過去未來現在, past, future, and present, *atītānāgatapaccuppanna,* T32n1648_p0427c04.

以因, by way of causes, by means of causes, *hetuso*, T32n1648_p0427c05.

至一切處具足, the way leading to every destination, *sabbatthagāminipaṭipadā*, T32n1648_p0427c06. The knowledge of this

種種欲樂, various inclinations, *nānādhimutti*, T32n1648_p0427c08. The knowledge of this is the fifth power of the Tathāga

欲樂, inclination, resolve, *adhimutti*, T32n1648_p0427c08.

欲樂, desire, zeal, *chanda*, T32n1648_p0414c28.

禪解脫定正受, jhānas, liberations, concentrations and attainments, *jhānavimokkha-samādhi-samāpatti*, T32n1648_p0427c0

有煩惱無煩惱, defilement and purification, *saṃkilesa-vodāna*, T32n1648_p0427c10.

有煩惱, defilement, defiling, *saṃkilesa*, T32n1648_p0427c10. Opposite 無煩惱, cleansing, purification, *vodāna*.

無煩惱, cleansing, purification, *vodāna*, T32n1648_p0427c10. Opposite 有煩惱, defilement, defiling, *saṃkilesa*.

漏盡, the destruction of the outflows, *āsavānaṃ khaya, āsavakkhaya,* T32n1648_p0427c11.

佛智慧, Buddha-knowledge, knowledge of the Buddha, *buddhañāṇa*, T32n1648_p0427c13. Variant spelling of 佛智.

佛智, Buddha-knowledge, knowledge of the Buddha, *buddhañāṇa*, T32n1648_p0427c17. Fourteen kinds are given in the Vi

一切智, knowledge of omniscience, *sabbaññutaññāṇa*, T32n1648_p0427c16

大慈悲, the attainment of great compassion, *mahākaruṇā-samāpatti*, T32n1648_p0427c15.

欲樂, inclination, *āsaya*, T32n1648_p0427c15.

觀, reflection, *patisaṅkhāna*, T32n1648_p0427c23.

不分明, inevident, unclear, *aphuṭa*, T32n1648_p0427c25. Defined in Vibh-mṭ 2 (Be) as: *... aphuṭan ti ñāṇena aphusitaṃ ....*

分明, evident, clear, *phuṭa*, T32n1648_p0427c25. See 不分明.

心行, mental activity, *cittasamudācāra*, T32n1648_p0427c26.

急, hurriedness, hastiness, *vegayitta,* T32n1648_p0427c25.

不知捨, equanimity of non-knowledge, *aññāṇupekkhā*, T32n1648_p0427c27.

不觸, not touched, not reached, *aphusita*, T32n1648_p0427c25.

法輪, the wheel of Dhamma, *dhammacakka*, T32n1648_p0428a07.

轉, to turn, to set in motion, *pavattati*, T32n1648_p0428a06. Used in connection with the 法輪, the wheel of Dhamma, *dhan*

所不能轉, not been set in motion, not turned, *appavattita*, *appavattiya,* T32n1648_p0428a07. Used in connection with the 法

能轉, to turn, to set in motion, *pavatteti*, T32n1648_p0428a07. Used in connection with the 法輪, the wheel of Dhamma, *dh*

漏盡力, power of one who has destroyed the outflows, *khīṇāsavabala,* T32n1648_p0428a02. As part of 十漏盡力, ten powe *khīṇāsavabalāni*. Cf. Paṭis II 173: *Katamāni dasa khīṇāsavabalāni? Idha khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhū aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti ... vivekaninnaṃ cittaṃ hoti vivekapoṇaṃ vivekapabbhāraṃ vi sabbaso āsavaṭṭhāniyehi dhammehi. ... bhikkhuno cattāro satipaṭṭhānā bhāvito hoti subhāvito ... cattāro sammappadhānā ... cattāro id bojjhaṅgā ... ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. ...* Cf. A V 174–76, D III 283.

無內外, without esoteric and exoteric [doctrine], *anantara abāhira*, T32n1648_p0428a07.

三種變, the three miracles, *tīṇi pāṭihāriyāni*, T32n1648_p0428a10. The three are: (1) 身變, miracle of supernormal power, *id ādesanā-pāṭihāriya*, (3) 教變, miracle of instruction, *anusāsani-pāṭihāriya*. The third, the miracle of instruction, is the superi

A I 170ff, D I 212 ff., Paṭis II 226ff: *Tīṇi kho imāni, brāhmaṇa, pāṭihāriyāni. Katamāni tīṇi? Iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, a iddhipāṭihāriyaṃ? Idha, brāhmaṇa, ekacco anekavihitaṃ iddhividhaṃ paccanubhoti ... Katamañca, brāhmaṇa, ādesanāpāṭihāriyaṃ? mano, itthampi te mano, itipi te citta'nti. So bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā. ... Idha pana, brāhmaṇa, ekacco na heva amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, napi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, api ca kho a ceto paricca pajānāti – 'yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṃ nāma vitakkaṃ vitakkessatī'ti. So vuccati, brāhmaṇa, ādesanāpāṭihāriyaṃ. Katamañca, brāhmaṇa, anusāsanīpāṭihāriyaṃ? Idha, brāhmaṇa, ekacco evamanusāsati – 'ev karotha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathāti. Idaṃ vuccati, brāhmaṇa, anusāsanīpāṭihāriyaṃ. In brāhmaṇa, tiṇṇaṃ pāṭihāriyānaṃ katamaṃ pāṭihāriyaṃ khamati abhikkantatarañca paṇītatarañcā ti? ... Yañca kho idaṃ, bho gotam vitakketha, mā evaṃ vitakkayittha; evaṃ manasi karotha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathā'ti. I tiṇṇaṃ pāṭihāriyānaṃ abhikkantatarañca paṇītatarañca.*

制諸戒, to declare the training-rules, *sikkhāpadāni paññāpeti,* T32n1648_p0428a12.

制, to declare, to lay down (rules), *paññāpeti,* T32n1648_p0428a12.

正遍知, Rightly Awakened One, *sammāsambuddha*, T32n1648_p0438a11.

成就, to effect, to bring about, *vāheti* or *nipphādeti* ?, T32n1648_p0411a20. In 成就 normally means "endowed with" and is

as a causative verb that is put before the object, 成就初禪, “to effect access-jhāna.” In the preceding clause just 成 is usec “bringing about access concentration.” Cf. 成就歡喜 “to effect/produce gladness” at T32n1648_p0401a21.

有戒, virtuous, *sīlavant*, T32n1648_p0415c11.

無戒, unvirtuous, *dussīla*, T32n1648_p0415c11.

富貴, wealthy, *aḍḍha*, T32n1648_p0415c12.

貧賤, poor, *duggata*, T32n1648_p0415c12.

惡法, unwholesome states, *akusala dhamma,* T32n1648_p0415c15

意門, mind-door, *manodvāra*, T32n1648_p0449b02

意門轉, adverting at the mind-door, *manodvārāvajjana*, T32n1648_p0449b02

專心, resolve, resolution, *adhimutti, adhimokkha*, T32n1648_p0449b01. A synonym of 解脫, used at 449a24 and 449b03–04 i

方便, functional, *kriyā, kiriya*, T32n1648_p0448b19.

設, or, *vā*, T32n1648_p0411b27–29, 411c07–19, 448b15–19. Used in pairs. 設 ... 設, or ... or ..., *vā ... vā ....*

Perhaps 設 is a variant or corrupt spelling of 或?

次第, immediately after, immediately following, next to, adjoining, *anantara*, T32n1648_p0449b11.

五智正定, right concentration connected with the fivefold knowledge, *pañcañāṇika sammāsamādhi*, T32n1648_p0408a21.

See Vibh 334 § 804, A III 24, D III 278: *katamo pañcañāṇiko sammāsamādhi? Ayaṃ samādhi paccuppannasukho ceva āyatiñca sukh samādhi ariyo nirāmiso ti .... Ayaṃ samādhi akāpurisasevito ti ... Ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhiga panāhaṃ imaṃ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti paccattaññeva ñāṇaṃ uppajjati. Ayaṃ pañcañāṇiko sammāsamādhi.*

此定, this concentration, *ayaṃ samādhi*, T32n1648_p0408a22.

示, to show, to point out, *ācikkhati*, T32n1648_p0409a 06.

以事, through the object, *ārammaṇato*, T32n1648_p0410a26

到, to fix on, to apply onto, *appeti*, T32n1648_p0414b08.

小童子, small boy, small child, *dahara kumāraka*, T32n1648_p0414a28.

小, young, small, *dahara*, T32n1648_p0414a28.

童子, small boy, a young child, *kumāraka*, T32n1648_p0414a28.

有力人, strong man, *balavā puriso*, T32n1648_p0414a29.

有力, strong, *balavā*, T32n1648_p0414a29.

從 ... 所初, starting from, beginning with, *paṭṭhāya*, T32n1648_p0414b05.

從初, starting from, beginning with, *paṭṭhāya*, T32n1648_p0424c02

從, starting from, beginning with, *paṭṭhāya*, T32n1648_p0424c03. Shortened form of 從初.

聖所行, practised by the noble ones, *ariyasevita* ?, T32n1648_p0408a22

善人共住, association with a good person, *sappurisasaṃseva* ?, T32n1648_p0408c14

令增長, to extend, to increase, *vaḍḍheti*, T32n1648_p0414b11.

手, span, *vidatthi*, T32n1648_p0414b11. = Sanskrit: *vitasti*. A *vidatthi* = 12 finger-breadths, *aṅgula,* 指節.

Vibh-a 343*: Sattadhaññamāsappamāṇaṃ ekaṃ aṅgulaṃ. Tenaṅgulena dvādasaṅgulāni vidatthi.*

Monier Williams SED sv. *vitasti:* "a partic. measure of length (defined either as a long span between the extended thumb a wrist and the tip of the fingers, and said to = 12 aṅgulas or about 9 inches)"

指節, finger-breadth, *aṅgula,* T32n1648_p0414b11. Vibh-a 343*: Sattadhaññamāsappamāṇaṃ ekaṃ aṅgulaṃ.*

事門, door of action, *kammadvāra*, T32n1648_p0447c15. In Pali texts volition, *cetanā,* is said to proceed by way of the doors *tīṇi kammadvārāni ... Kāyakammadvāraṃ, vacīkammadvāraṃ, manokammadvāran-ti.*

令水清, to clear water, to purify water, *udakappasādaka*, T32n1648_p0447c19.

四須陀洹分, four factors of Stream-entry, *cattāri sotāpattiyaṅgāni*, T32n1648_p0447c19. The four are: associating with good attention, and practising the Dhamma in accordance with the Dhamma. See D III 227: *Cattāri sotāpattiyaṅgāni: sappurisasaṃ dhammānudhammappaṭipatti.*

須陀洹分, factor of Stream-entry, *sotāpattiyaṅga*, T32n1648_p0447c19. See 四須陀洹分, four factors of Stream-entry, *cattā*

勝, difference, distinction, *visesa* (Skt. *viśeṣa*), T32n1648_p0412a29.

最勝, difference, distinction, *visesa* (Skt. *viśeṣa*), T32n1648_p0411a17. At the conclusion of the section at T32n1648_p0412a

模範, a mock-up, a model, T32n1648_p0404a29.

諸行, temperaments, behaviours, *cariyā*, T32n1648_p0410a13. (Plural of 行.)

諸行, formations, *saṅkhārā*, T32n1648_p0427a22, T32n1648_p0432a04. (Plural of 行.)

果報可愛, agreeable result, *iṭṭhavipāka* (or perhaps *vipāka iṭṭha,* result which is agreeable), T32n1648_p0401a28. (Cf. 可愛果 T32n1648_p0413b01.)

果報不可愛, diagreeable result, *aniṭṭhavipāka*, (or perhaps *vipāka aniṭṭha,* result which is disagreeable), T32n1648_p0401a2
disagreeable result, *aniṭṭhaphala*, T32n1648_p0413b01.)

云何起, from what is produced?, *kiṃ samuṭṭhānaṃ*, T32n1648_p0401b02.

善心, wholesome mind, *kusalacitta*, T32n1648_p0401b02.

善心所起, produced from a wholesome mind, *kusalacittasamuṭṭhāna*, T32n1648_p0401b02.

不善心所起, produced from an unwholesome mind, *akusalacittasamuṭṭhāna*, T32n1648_p0401b02.

善心集, produced from a wholesome mind, *kusalacittasamuṭṭhāna*, T32n1648_p0402b15.

不善心集, produced from an unwholesome mind, *akusalacittasamuṭṭhāna*, T32n1648_p0402b15.

不善心, unwholesome mind, *akusalacitta*, T32n1648_p0401b02.

善戒, wholesome virtue, *kusalasīla*, T32n1648_p0401b02.

不善戒, unwholesome virtue, *akusalasīla*, T32n1648_p0401b02.

無記心所起, produced from an indeterminate mind, *abyākatacittasamuṭṭhāna*, T32n1648_p0401b03.

無記戒, indeterminate virtue, *abyākatasīla,* T32n1648_p0401b03.

無記心, indeterminate mind, *abyākatacitta,* T32n1648_p0401b03.

不攝諸根, non-restraint of the sense-faculties, *indriyesu asaṃvuta*, T32n1648_p0401b09

制, avoidance, restraint, *vāritta*, T32n1648_p0401b14. As part of 制戒, *vārittasīla* virtue of avoidance.

性, custom, (good) conduct, (good) character, *cāritta*, T32n1648_p0401b14. As part of 性戒, *cārittasīla*, virtue of conduct .

能令具足, effective, effecting, *sādhana*, T32n1648_p0401b16.

親友, relatives, *ñāti*, T32n1648_p0401b26.

惡親友, bad friends, *pāpamitta, pāpamittatā*, T32n1648_p0414a10.

中人, neutral person, *majjhatta*, T32n1648_p0435c05. A person who is neither a friend nor an enemy. Used in the context c

亡人, dead person, *kālakata*, T32n1648_p0435c06.

怨家, enemy, hostile person, *verī, verīpuggala*, T32n1648_p0435c06.

親友, (close) friend, ally, *sahāyaka*, T32n1648_p0436b18.

愁苦, sorrow, anguish, *soka*, T32n1648_p0402a17. Earlier in the line 憂 is used.

下中上, inferior, middling, and superior, *hīna-majjhima-paṇīta*, T32n1648_p0402a20.

無敬畏, disrespectful, irreverential, inconsiderate, *acittīkāra,* T32n1648_p0402c14.

敬畏, reverential, respectful, considerate, *cittīkāra,* T32n1648_p0402c14.

往至僧中, goes to the Saṅgha, goes amidst the Saṅgha, *saṅghagata*, T32n1648_p0402c05.

酒肆, bar, tavern, *pānāgāra*, T32n1648_p0402c24.

販賣女色行處, brothel, T32n1648_p0402c28.

救, to extinguish, *nibbāpeti*, T32n1648_p0403b12.

頭然, burning head, *ādittasīsa*, T32n1648_p0403b12.

少功德, moderation, *parimitattā* ?, T32n1648_p0403b29.

僧伽婆尸沙, (an offence) involving suspension, Skt. *saṃghāvaśeṣa*, Pali: *saṅghādisesa*, T32n1648_p0404a13. Transliteration: 尸沙. The normal Chinese translation is 僧殘, which is not found in T32n1648.

尸, transliteration of she/śe. See 僧伽婆尸沙 = sang-gha-va-she-sa = Skt. *saṃghāvaśeṣa*, T32n1648_p0404a13.

疑難, inconfident, *avisārada* ?, T32n1648_p0404a24. The context of the four assemblies 四眾 suggests that *avisārada* is inte in this context. Cf. D II 85: *Puna ca paraṃ gahapatayo dussīlo sīlavipanno yaṃ yad eva parisaṃ upasaṅkamati yadi khattiya-parisa samaṇa-parisaṃ, avisārado upasaṅkamati maṅkubhūto.*

四大, great entities, primaries, *mahābhūta*, T32n1648_p0439a11. A general term used for the four elements, *dhātu*: earth, w is for *mahābhūta* used in the same section, so too at T32n1648_p0440a14.) At T32n1648_p0446a05 the Pali parallels just hav of *mahābhūta.*

In Chinese both the four elements, *catu-dhātu*, and the four great entities, *cattāri mahābhūtāni*, are rendered as 四大, lit. th from the context or from parallels which of the two would have been in the original.

大, great entities, primaries, *mahābhūta*, T32n1648_p0439a12, T32n1648_p0440a14. A general term used for the four eleme

空大, space-element, element of space, *ākāsadhātu*, T32n1648_p0446a05. The term used elsewhere in Vim for *ākāsadhātu* is *to ākāsa-mahābhūta*, "great primary of space," which doesn't exist, and thus is a mistranslation.

空界, space-element, element of space, *ākāsadhātu*, T32n1648_p0421a22.

日入, sunset, (*suriyatthaṅgamana* ?), T32n1648_p0422c27. Used in opposition to 日出, sunrise, (*suriyuggamana* ?).

為, is, becomes, constitutes, T32n1648_p0416c07. The normal meaning in T32n1648 is the dative "for," but here it simply r passage, at 416c09, 成, "is, becomes," and 有, "has, constitutes" are used instead. Cf. T32n1648_p0404b27.

大智慧, (one) of great wisdom, *mahāpaññā*, T32n1648_p0438c02. (adjective)

寂靜, serenity, *samatha*, T32n1648_p0406c29.

隨心所得, gained at will (Chinese), one who gains at will (Pali), *nikāmalābhī*, T32n1648_p0407c10. At T32n1648_p0423b28 隨心, at will, as he wishes, *nikāma*, T32n1648_p0407c10.

勝善知識, good friend, *kalyāṇamitta,* T32n1648_p0408b01. Used instead of 善知識.

行所半路, going on a journey, travelling on a high road, *addhānamaggapaṭipanna*, T32n1648_p0408c23.

所半路, going on a journey, travelling on a high road, *addhānamagga*, T32n1648_p0408c23.

可愛, beneficial, salutary, *hita*, T32n1648_p0409c15. (可愛 corresponds to *iṭṭha* elsewhere in the Vim, and 饒益 to *hita*. Hov then this would give: "Greed has non-abandoning of the disagreeable as characteristic ...." which doesn't make good sense *hita* as "agreeable," a sense it can have in Sanskrit; see MW s.v. "hita." Vism III.75/p.102: *Yathā rāgo ahitaṃ na pariccajati, ev*

非可愛, non-beneficial, non-salutary, *ahita*, T32n1648_p0409c15. See 可愛, T32n1648_p0409c15.

無所趣向, non-penetration, non-fathoming, shallowness, *apariyogāhana,* T32n1648_p0409c26 .

以性, in his normal manner, in his natural manner, *pakatigamanena*, T32n1648_p0410b13.

石室, rock-shelter, rock abode, *leṇa,* T32n1648_p0412c21. A *leṇa* is an monk's abode made in a hollow under a large overha Lanka, e.g. at Mihintale. They can be natural or manmade, i.e. by digging away the earth under a large boulder or by maki then throwing cold water on the heated rock, which will then crack. In Sri Lanka dripledges were cut out in the rock face into the cave. Brahmi script inscriptions were also made above the abode to indicate who made the cave for whom. Deep r very rare in Sri Lanka and were not used as monks' abodes.

處所, basis, thing, *vatthu*, T32n1648_p0451a18.

常樂, intentness upon that, *tadadhimuttatā*, T32n1648_p0414c25. Rendered as 樂著 at T32n1648_p0414c23 and T32n1648_p

不相應, detachment, freedom from bondage, *visaṃyoga*, T32n1648_p0415a21. Elsewhere in *Vimuttimagga* 不相應 correspo corresponds to a noun.

與彼相應, associated with that, *taṃsampayutta*, T32n1648_p0415a23.

為, so is, *evaṃ,* T32n1648_p0415c13. Has this sense when used in similes in correlation with 如, like, *yathā.* 如鳥陵虛奮翅 the sky from a mound exerts its wings, so is thinking; like the gliding [of the bird in the sky], so is exploring.". = *Peṭakopad nāyūhati yathā āyūhanā evaṃ vitakko, yathā pakkhānaṃ pasāraṇaṃ evaṃ vicāro.*

不念, non-attention, *amanasikāra*, T32n1648_p0415c15.

行, action, *kamma*, T32n1648_p0415c15. Elsewhere in Vim 業 is consistently used for *kamma.*

思惟, meditating, contemplating, *upanijjhāna*,T32n1648_p0407a10. As part of 思惟事, meditating on the object, *ārammaṇū*

思惟怨, burning up opposition, *paccanīkajhāpana.* A mistranslation of *paccanīkajhāpana*, "burning up opposition," due to *jh* = Vism IV.119/p.150: *Ārammaṇūpanijjhānato paccanīkajhāpanato vā jhānaṃ*. Cf. 思惟對治, burning up opposition, *paccanīkajh*

怨, opposition, *paccanīka,* T32n1648_p0407a11. Can have the same sense as 對治.

思惟怨 at 407a11 = 思惟對治 at 416a27 = *paccanīkajhāpanato*.

色者, matter, *rūpa*, T32n1648_p0453c18–27. Here used together with 名者, name, *nāma*. Here 者 seems to be just a nomina

不寂寂, non-calmness, non-stillness, *avūpasama*, T32n1648_p0416b20, T32n1648_p0448a12.

方便具足, application has succeeded, application has been accomplished, effort is successful, *payogasampatti*, T32n1648_p

具足, succeeded, been accomplished, successful, success, *sampatti*, T32n1648_p0416c17.

越, to skip, to skip over, *ukkamati, ukkamana*, T32n1648_p0424c03.

乃至, until, as far as, *yāva,* T32n1648_p0424c02.

為起, to advert to, to turn towards, *āvajjati,* T32n1648_p0418a25.

是其對治, opposing of that, opposite of that, *tappaṭipakkha*, T32n1648_p0419a15, T32n1648_p0420a13.

以二行, through two ways, in two ways, *dvīhākārehi*, T32n1648_p0431a08.

成知, is experienced, is known, *paṭisaṃvidita hoti*, T32n1648_p0431a08.

成所知, is experienced, is known, *paṭisaṃvidita hoti,* T32n1648_p0431a13.

以不愚癡故, through non-delusion, *asammohato*, T32n1648_p0431a09.

以事故, through the object, *ārammaṇato*, T32n1648_p0431a09.

有時, from time to time, sometimes, *kālena kālaṃ*, T32n1648_p0419a25. At T32n1648_p0414a15–16 有時時 is used, probabl

有時節, from time to time, sometimes, *kālena kālaṃ*, T32n1648_p0418c24. Cf. 有時.

不濁, clear, clearness, pure, not turbid, *anāvila, anāvilatā,* T32n1648_p0418b23.

來, inflow, *āyamukha*, T32n1648_p0418c24.

清冷, cool, chilly, *sīta*, T32n1648_p0418c24.

浸灌, to saturate, soak, to fill, *abhisandeti,* T32n1648_p0418c25.

盈溢, to drench, to steep, *parisandeti,* T32n1648_p0418c25.

灌, to saturate, to soak, to fill, *abhisandeti,* T32n1648_p0417b01

令遍濕, to drench, to steep, *parisandeti*, T32n1648_p0417b01

浸潤, permeated, pervaded, *phuṭa,* T32n1648_p0417a28. Cf. 無不潤澤.

無所不著, without there being [any part] that is not permeated, *apphuṭa,* T32n1648_p0417b01, T32n1648_p0420b29. Cf. 無

無不潤澤, without there being [any part] that is not permeated, *apphuṭa,* T32n1648_p0418c26. Cf. 無所不著.

不任, unamenable, incompatible, *akkhama*, T32n1648_p0418b03. Cf. 不堪 and 不能堪忍.

As part of]任為神通證, "not amenable to [be directed to] the direct knowledges" *anabhinīhārakkhamova abhiññānaṃ.* At T and at T32n1648_p0420a11 : 不能堪忍為得神通

不堪, unamenable, incompatible, *akkhama*, T32n1648_p0419a13. Cf. 不任.

不能堪忍, unamenable, incompatible, *akkhama*, T32n1648_p0420a11. Cf. 不任.

護, equipoise, *upekkhanā*, T32n1648_p0419a22.

心平等, neutrality, evenness, neutrality, *majjhattatā*, T32n1648_p0419a22. Cf. 平等, 中, 中性, 中間.

成捨, to look on equanimously, to look on non-interferingly, to be indifferent, *ajjhupekkhati*, T32n1648_p0414c17, T32n164

無邊煩惱, manifold afflictions, variety of afflictions, *nānattakilesa*, T32n1648_p0415a04.

無邊, manifold, variety, *nānatta*, T32n1648_p0415a04. As part of 無邊煩惱, manifold afflictions. Probably 無邊 = *nānatta* to

見捨, equanimity as insight, *vipassanupekkhā,* T32n1648_p0419a26.

成得捨, he obtains equanimity, *upekkhaṃ paṭilabhati*, T32n1648_p0419a26.

水生, born in water, *udake jāta*, T32n1648_p0419c25.

水增長, growing in water, *udake saṃvaḍḍha*, T32n1648_p0419c25.

從根至首, from root to the tip, *yāva caggā yāva ca mūlā*, T32n1648_p0419c26.

人失念, one who is forgetful, *muṭṭhasatī*, T32n1648_p0419b25. S-a I 115: *Muṭṭhassatinoti naṭṭhassatino sativirahitā, idha kataṃ Asampajānāti paññārahitā, imassa ca paṭipakkhe upaṭṭhitassatīhamasmī ti vacanato satibhājaniyamevetaṃ. Paññā panettha satidub paññāsampayuttā paññāvippayuttā ca. Tattha paññāsampayuttā balavatī, vippayuttā dubbalā, tasmā yadāpi tesaṃ sati hoti, tadāpi a satikiccābhāvatoti etamatthaṃ dīpetuṃ "asampajānā ti vuttaṃ. Te evaṃ muṭṭhassatī asampajānā ārammaṇavavatthānamattampi ka*

不起正智, not fully aware, clearly aware, *asampajāna*, T32n1648_p0419b25. M-a I 117: *Muṭṭhassatīti naṭṭhassatī. Asampajānāt upaṭṭhitassatīhamasmī ti vacanato satibhājaniyamevetaṃ. Paññā panettha satidubbalyadīpanatthaṃ vuttā. Duvidhā hi sati paññāsa paññāsampayuttā balavatī, vippayuttā dubbalā, tasmā yadāpi tesaṃ sati hoti, tadāpi asampajānantā muṭṭhassatīyeva te, dubbalāya s "asampajānā ti vuttaṃ. Te evaṃ muṭṭhassatī asampajānā ārammaṇavavatthānamattampi kātuṃ na sakkontīti sabbaṃ pubbasadisa*

堪起, to attain, to bring about successfully, *sampajjati*, T32n1648_p0419b25.

犢子, calf, *vaccha*, T32n1648_p0419c03.

隨逐, to follow, *upagacchati*, T32n1648_p0419c04.

反, again, *punadeva*, T32n1648_p0419c05.

何處, when, *kadā*, T32n1648_p0420a21. The Pali parallel has *kadā*, “when”, but perhaps the Chinese intended “where.”

身懈怠, the body wearies, *kāyo kilamati*, T32n1648_p0420a29.

成 … 成 …: and … and …, *… pi … pi*; T32n1648_p0420a29. Probably a corruption of 或.

心懶惰: the mind is vexed, *cittaṃ vihaññati/ūhaññati*, T32n1648_p0420b01.

懶惰: is disturbed, is vexed; *vihaññati/ūhaññati*, T32n1648_p0420b01.

久, very long, for a long time; *aticiraṃ*, T32n1648_p0420a29.

已滅, ceased, *niruddha*, T32n1648_p0420b07.

滅, ceases, *nirujjhati*, T32n1648_p0420a27.

中性, neutrality, evenness, *majjhattatā*, T32n1648_p0420b15. Cf. 平等, 中, 心平 等, 中間.

離, devoid of, rid of, *vigata*, T32n1648_p0420b18. As part of 捨離一切煩惱, devoid of lesser afflictions, *vigatūpakkilesa*. At T
translation of the same.

不久, before long, soon, *appakasirena*, T32n1648_p0421b13.

越於, to leap into, *pakkhandati* or *tattha pakkhandati,* T32n1648_p0421b13. At T32n1648_p0420c25 成越於 is used. (At 420c1
samatikkamati.)

等, and so on, etc., starting with, *ādi,* T32n1648_p0422b17. As part of 貪欲等蓋, the [five] hindrances starting with sensua

色事, object of matter, matter-object, material object, form-object, *rūpārammaṇa*. In the context of the five aggregates, *pa
in *rūpārammaṇa* is the first aggregate. In the context of the three realms or planes, *tebhūmi*, 三地, as at T32n1648_p0420c1
and the material realm when attaining the immaterial attainment of the base of boundless space, *ākāsānañcāyatana*, 虛空
material (realm). In the context of the sense-bases, *saḷāyatana*, 六入, as at T32n1648_p0449b10, it is the object of visible fo

以信自在, due to faith, on account of faith, through the force of faith, *saddhāvasena*, T32n1648_p0428a18, T32n1648_p0435
instead; at T32n1648_p0429a27 由信; at T32n1648_p0429b13 由信 … 故; and at T32n1648_p0429c03 以由信.

以 … 自在, on account of, due to, through the force of, by command of, *vasena*, T32n1648_p0430b11, T32n1648_p0435c26. V
vaśa), is often found as the last part of compounds or, when used separately as an adverb, following a genitive noun. See F

At T32n1648_p0430b12 由 … 自在 is used instead. See 以信自在.

由 … 自在, on account of, due to, through the force of, by command of, *vasena*, T32n1648_p0430b12. See 以 … 自在.

令念住, to establish mindfulness, *satiṃ upaṭṭhāpeti*, T32n1648_p0435c27.

不共, exclusive, unshared, not shared, ?*asadhāraṇa*?, T32n1648_p0422b24. Cf. 不共

不同, exclusive, unshared, not shared, ?*asadhāraṇa*?, T32n1648_p0423a06. Alternative form of 不共.

宮殿, palace, *pāsāda*, T32n1648_p0422b25.

山, mountain, *pabbata*, T32n1648_p0422b25 fn.

令動, shaking, making quake, *kampana*, T32n1648_p0422b25.

令降雨, causing rainfall, *udakavuṭṭhisamuppādana*, T32n1648_p0422b25.

令化, creating, *nimmāna*, T32n1648_p0422b26, T32n1648_p0423a25.

令化江海, creating rivers and seas, *nadīsamuddādinimmāna*, T32n1648_p0422b26.

起煙炎, producing smoke and flames, smoking and flaming, *dhūmāyana pajjalana*, T32n1648_p0422c16.

作光明, making light, *ālokakaraṇa*, T32n1648_p0422c17.

心住, mental steadiness, mental stability, stability of mind, *cittassa ṭhiti*, T32n1648_p0418b23.

增長信, conviction, full confidence, *abhippasāda*, T32n1648_p0418b21.

正信, trusting, having faith, *saddahana*, T32n1648_p0418b20.

思惟, believing, *okappana*, T32n1648_p0418b20.

能生, to produce, to arouse, to give rise to, at T32n1648_p0407b01 and T32n1648_p0443c06. Is interchanged with 得起, to T32n1648_p0443c07. In the definitions of the four supernormal knowledges, *abhiññā,* at T32n1648_p0443c06–07, 得起 and produce, of Vism XIII.4 and 9. In the definition of *ekodi*, unification, 一性, at T32n1648_p0418b27 it might correspond to *u*

得生, to be present, to appear, *paccupaṭṭhāti*, T32n1648_p0426c05.

得起, to emerge, emerging, *vuṭṭhāna*, T32n1648_p0422b10, T32n1648_p0401c11.

淨解脫, liberation of the beautiful, *subhavimokkha*, T32n1648_p0423a25.

得淨解脫, attaining liberation of the beautiful, *subhavimokkhādhigama*, T32n1648_p0423a25.

心緣隨逐, at will, T32n1648_p0423a25. In subsequent parallel passages 隨心 is used, T32n1648_p0423b28. Perhaps a mistr

種種, diverse, various, manifold, *vividha*, T32n1648_p0423a25.

迦尼迦羅花, Kaṇikāra flower, *kaṇikāra-puppha*, T32n1648_p0423b21. See 迦尼迦羅.

迦尼迦羅, Kaṇikāra, Pali: *kaṇikāra,* Skt. *karṇikāra*, T32n1648_p0423b21. = Transliteration: ka–ni-ka-ra. Kaṇikāra = *Petrosper* which the flowers have a golden-yellow colour.

The Taisho text reads 迦尼羅, but other editions in the footnote read 迦尼迦羅, which is the right one as it contains 4 syll

提, transliteration of *dhi* as in 菩提, bo-dhi, = *bodhi*, T32n1648_p0427b24, or *di* as in 閻浮提, = ja-bu-di = *jambudīpa*, T32n16

木, transliteration of *mok* or *muk*, as in 波羅提木叉, p-ra-di-mok-sha = *prātimokṣa*, T32n1648_p0402b04.

叉, transliteration of *ṣa*, as in 波羅提木叉, p-ra-di-mok-sha = *prātimokṣa*, T32n1648_p0402b04.

槃偷時婆 or 盤偷時婆: *bandhujīva*. Transliteration, pan-tu-ji-va = *bandhujīva* or *bandhujīvaka* = the herb *Pentapetes phoeni* has bright red flowers, T32n1648_p0423c08.

朱丹, cinnabar, T32n1648_p0423c08. The context indicates the cinnabar mineral, which has a cinnabar colour.

懈怠眠, sloth and torpor, *thinamiddha*, T32n1648_p0423c17.

除闇, dispelling darkness, *andhakāravidhamana*, T32n1648_p0423c17.

作明, creating light, *ālokakaraṇa*, T32n1648_p0423c17.

太白星, morning star, Venus, *osadhi-tārakā*, T32n1648_p0423c26.

There is some confusion as to which heavenly body *osadhi-tārakā* corresponds to; see PED s.v. "*osadhī*." The present conte II 355 states that it has the brightest, best colour white: *Tassa parato odātaṃ hoti suodātaṃ setaṃ paṇḍaraṃ pāsādikaṃ dassan nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā.* A usage at M II 34, Itivuttaka 19, etc., indicates that it is a s night: *rattiyā paccūsasamayaṃ osadhitārakā bhāsate ca tapate ca virocati ca,* suggesting that it is the morning-star or Venus, w appears as white, and after the moon is the brightest heavenly body in the night sky. According to Hirakawa (see DDB) 太 Jupiter.

臭屎, smelly filth, smelly excrement, (smelly corpse? *kuṇapa, kuṇapagandha* ?) T32n1648_p0425b26. Perhaps a corruption c section (T32n1648_p0425a29) but compare 盛臭屎表甚姝 at T24n1478_p0951b10, 臭屎囊 T25n1509_p0217b13, 墮臭屎池

不淨處, foulness as meditation subject, *asubhakammaṭṭhāna*, T32n1648_p0424c27. 不淨處, dirty place, filthy place, T32n16

多歡喜, much gladness, *pāmojjabahula* (Vism parallel has *pītipāmojjabahula*), T32n1648_p0426c04. Cf. 大歡喜踊躍.

大歡喜踊躍, much joy and gladness, *pītipāmojjabahula*, T32n1648_p0429b22.

堪任苦行, ability to endure pain, enduring hardship, *dukkhādhivāsana*, T32n1648_p0426c05.

共住, living together with, living in the presence of, *saṃvāsa*, T32n1648_p0426c06.

佛地, plane of the Buddha, plane of Buddhas, *buddhabhūmi*, T32n1648_p0426c06. This refers to the plane of buddhas in the *Buddhabhūminti buddhaṭṭhānaṃ, āsavakkhayañāṇaṃ, sabbaññutaññāṇañca. Bodhisattabhūmi nāma bodhisattaṭṭhānaṃ pāramīsan buddhāvatthaṃ, bodhisattāvatthāyanti ca attho.*

佛地, grounds for Buddhahood, *buddhabhūmi*, T32n1648_p0437a23. This refers to the grounds or stages necessary to attain given: zeal (*ussāha*), intelligence (*ummaṅga*), stability (*avatthāna*), and beneficent conduct (*hitacariyā*); see Cp-a 290, *Tathā u paccayāti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya buddhabhūmiyoti vuccanti. ... Hitacariyā nāma mettābhāvanā karuṇābh*

可恭敬, worthy of veneration, *pūjāraha*, T32n1648_p0426c07.

心樂, the mind tends towards, *cittaṃ namati*, T32n1648_p0426c06

離於怖畏, overcoming fear and dread, conquering fear and dread; *bhayabheravasaha*, T32n1648_p0426c05. Other spellings

得自在, acquired mastery, accomplished mastery, *ciṇṇavasi*, *vasippatta,* T32n1648_p0418a24, T32n1648_p0442a07.

心得自在, has achieved mastery over his mind, *cetovasippatta,* T32n1648_p0442c07.

作自在心, has achieved mastery over his mind, *cetovasippatta,* T32n1648_p0442a07.

一切眾生, all beings, *sabbasatta*, T32n1648_p0436c16.

作世間饒益, compassionating the world, benefitting the world, *lokānukampatī?, lokahitānukampatī?*, T32n1648_p0426c29. I
Cf. Kv 562: *bhagavā kāruṇiko lokahito lokānukampako lokatthacaro.*

世間義, the good of the world, *lokattha*, T32n1648_p0427a05.

無上菩提, unexcelled right Enlightenment, unexcelled Enlightenment, *anuttara sammāsambodhi, anuttara sambodhi*, T32n1(
sammāsambodhi sambodhi, but the former is more common. Cf. A IV 176: *... avijjaṇḍakosaṃ padāletvā ekova loke anuttaraṃ sam
anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho.* Nid II 456: *Kathaṃ bhagavā eko anuttaraṃ sammāsambodhiṃ abhisambud

覺無上菩提, awakened to the unexcelled right enlightenment, became enlightened with regards the unexcelled Enlighter
anuttara sambodhi abhisambuddha (Pali parallels have both, but generally the former), See 無上菩提.

覺, perfectly understood, became enlightened with regards to, attained perfect understanding of, *abhisambuddha,* T32n164

獨, alone, single, one only, *eka, eka'va*, T32n1648_p0426c18.

無為涅槃, the Unconditioned Nibbāna, *asaṅkhata nibbāna*, T32n1648_p0427a08.

戒功德, virtuous quality, quality of virtue, *sīlaguṇa*, T32n1648_p0429a15.

尊重, respectful, *sagārava*, T32n1648_p0429a12

重, respectful, *sagārava*, T32n1648_p0429a12

觀知, to reflect, *paccavekkati*, T32n1648_p0403c26. Used in the place of 觀, so at T32n1648_p0430a12, where it means "obs

多受畜, to store much, to hoard much, *sannidhibahula*, T32n1648_p0431c17.

受畜, storing, hoarding, to store, to hoard, *sannidhi*, T32n1648_p0431c17. At T02n0099_p0228b08 受畜 corresponds (in SN
and silver, so too at T26n1536_p0407a16.

貪著, attachment, *nikanti*, T32n1648_p0431c17.

覺, attention, to attend, *manasikāra,* T32n1648_p0433a01. 覺 normally corresponds to *vitakka,* "thought," in the Vimuttima
manasikāra, as used later in the paragraph, T32n1648_p0433a03–05.

母腹, the mother's womb, *mātukucchi*, T32n1648_p0433a24. Cf. 母胎.

母胎, the mother's womb, *mātukucchi*, T32n1648_p0433a25. Cf. 母腹.

骨節, a union of bones, a skeleton, *aṭṭhisaṅghāṭa*, T32n1648_p0434a16.

霍亂, cholera, Sanskrit: *viṣūcikā*, Pali: *visūcikā*, T32n1648_p0434b11.

憎惡, to loathe, to abhor, loathing, T32n1648_p0434b01, T32n1648_p0447c28.

可憎惡, loathsome, abhorrent, T32n1648_p0440b25.

所棄薄, to be despised, to be detested, T32n1648_p0435b03–04.

同事, cooperativeness, sociability, *samānattatā*, T32n1648_p0435c12.

利益, beneficial acts, doing good, *atthacariyā*, T32n1648_p0435c11.

愛語, kind speech, *peyyavajja*, T32n1648_p0435c11.

滅斷, abandoning, *pahāna,* T32n1648_p0435c23. Cf. 斷滅

閻浮提, the Jambu Island, Jambul Island, Jambu Continent, *jambudvīpa,* Pali: *jambudīpa*, T32n1648_p0412c04. The Jambu tr
cumini. It is not the "Rose-Apple Tree", *Eugenia jambos,* since this is a Southeast Asian tree introduced to India in or shortly
"Jambudvīpa: Apples or Plums", in *Studies in the History of the Exact Sciences in Honour of David Pingree*, Leiden, 2004: 287–301.

In the Mahābhārata the Jambudvīpa is the known or inhabited world—the earth—; see Wujastyk 2004:288 and Koster 199
T32n1648_p0412c04, where the meditation subject—the earth-kasiṇa—pervades the entire Earth or world.

References:

Wujastyk, Dominik. "Jambudvīpa: Apples or Plums", in *Studies in the History of the Exact Sciences in Honour of David Pingree*, Le

Klostermaier, Klaus K. *A Survey of Hinduism*; New York, 1994.

閻浮, Jambu, Jambul tree, Black Plum Tree, *jambu*, T32n1648_p0412c04. The Jambu tree is *Eugenia jambolana* also known as
Eugenia jambos, since this is a Southeast Asian tree introduced to India in or shortly before the 16th century; see Dominik W
in the History of the Exact Sciences in Honour of David Pingree, Leiden, 2004: 287–301.

軟心, soft mind, *mudu citta*, T32n1648_p0436a02.

受持心, malleable mind, *kammaniya citta*, T32n1648_p0436a02.

最大, exalted, *mahaggata*, T32n1648_p0436b26.

對治, enemy, opponent, *paṭipakkha*, T32n1648_p0436c11

滿, to pervade all over, to pervade entirely, *parippharati,* T32n1648_p0419c27.

遍滿, to pervade, permeate, *pharaṇa*, T32n1648_p0415c24.

遍滿, entire, *sabbāvant*, T32n1648_p0419c27.

遍滿, all-over, extending over, T32n1648_p0428a13. As part of 遍滿世間, all over the world.

無畏, fearlessness, safety, *abhaya*, T32n1648_p0436c16.

非饒益, harmful, disadvantageous, non-beneficial, *ahita*, T32n1648_p0436c23. Cf. 饒益非饒益, *hitāhita*: beneficial and harr

饒益非饒益, what is beneficial and harmful, what is beneficial and not-beneficial, *hitāhita*, T32n1648_p0436c23.

與喜俱生, accompanied by joy, *somanassasahagata*, T32n1648_p0438a16.

與喜俱生, accompanied by rapture, *pītisahagata*, T32n1648_p0438a20.

與樂俱生, accompanied by pleasure, *sātasahagata*, T32n1648_p0438a21

與捨俱生, accompanied by equanimity, *upekkhāsahagata*, T32n1648_p0438a21

憂惱, distress, displeasure, *domanassa*, T32n1648_p0437b14.

第一, the ultimate, the highest, *parama*, T32n1648_p0438b01.

無礙, without impediment, without delay, *dandhāyitattaṃ natthi*, T32n1648_p0418a25, T32n1648_p0412b28.

無礙, unimpeded, without delay, without hesitation, *asajjamāna,* T32n1648_p0442a25.

應多受, to be experienced much, *bahuvedanīya*, T32n1648_p0444b20.

應少受, to be experienced little, *appavedaīya*, T32n1648_p0444b20.

滅見, contemplation of falling away, *vayānupassanā*, T32n1648_p0455b12

住處, support, supporting, *patiṭṭhā*, T32n1648_p0439c27.

熟, maturing, *paripācana*, T32n1648_p0439c28.

結著, cohesion, fixing, binding, *ābandhana*, T32n1648_p0439c28.

現令作意, focussing on, *upasaṃharato*, T32n1648_p0438b11.

八事處, the eight bases of application [of energy] , *aṭṭha ārambhavatthūni*, T32n1648_p0447c20.

See D III 256–57: *Aṭṭha ārambhavatthūni. Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti kammaṃ kho me kātabbar sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya, asacchik pattiyā, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamaṃ ārambhavatthu. ...*

事, application [of energy] , inception [of energy] , *ārambha*, T32n1648_p0447c20. As part of 八事處, the eight bases of ap

Cf. 勇猛.

猫皮, cat leather [bag], [a bag made of] cat leather, *biḷārabhastā*, T32n1648_p0447c27. Used to denote suppleness.

得脫責, being freed from debt, freedom from debt, *āṇaṇya*, T32n1648_p0447c26. Read 債 instead of 責? Cf. 負債解脫: free

瞋怒, ill-will, *vyāpāda*, T32n1648_p0447c27.

油鉢, a bowl of oil, a bowl filled with oil, *telapatta*, T32n1648_p0447c21.

羞恥, scruples, *lajjā*, T32n1648_p0447c28.

至, reached, arrived at, to reach, to arrive at, to attain to, *sampatta, sampāpuṇāti*, T32n1648_p0449a14.

五門, the five sense doors, *pañcadvāra*, T32n1648_p0449c29

波若, wisdom, *paññā*, T32n1648_p0444c15. Elsewhere in T32n1648 慧 is used.

說, exposition, analytical explanation, description, T32n1648_p0444c03. Used instead of 分別 as at T32n1648_p0444c03.

依展轉, depending on each other, *aññoññanissita, aññamaññanissita*, T32n1648_p0456a09.

雙, pair, *yamaka*, T32n1648_p0456a09.

句, both, *ubha*, T32n1648_p0456a09.

自力, own strength, *saka bala*, T32n1648_p0456b04.

自, own, *saka*, T32n1648_p0456b04.

令起, originator, creator, producer, generator, *pabhāvika*, T32n1648_p0456b03. Cf. Nidd-a I 153: *Pabhāvikāti padhānaṃ hutv vattamānakā uppādakā pubbahetupaccayā.*

初, former, *purima*, T32n1648_p0456b03.

由隨他法, complying to other states, *paradhammavasānuvattino,* T32n1648_p0456b04.

自體羸劣, weak of themselves, *attadubbala*, T32n1648_p0456b06. (Reading 羸 instead of 羸. Cf. T32n1648_p0456a29: 羸>羸

自體, self, itself, *attā*, T32n1648_p0456b06

羸, weak, *dubbala*, T32n1648_p0456b08. (羸 can be confused with 羸. Cf. T32n1648_p0456a29: 羸 > 羸). Cf. 最羸.

自身, self, itself, *attā*, T32n1648_p0456b08.

自身羸, weak of themselves, *attadubbala*, T32n1648_p0456b08. (Reading 羸 instead of 羸. Cf. T32n1648_p0456a29: 羸>羸)

自體, self, itself, *attā*, T32n1648_p0456b06. Variant reading: 身體.

身體, self, itself, *attā*, T32n1648_p0456b06 variant reading. Cf. 自體.

羸 can be a corruption of 羸: weak; see 羸 > 羸 at T32n1648_p0456a29.

第一義中, in the ultimate sense, in the highest sense, *paramatthe,* T32n1648_p0456b15.

轉生, born, reborn, generated, *nibbatta*, T32n1648_p0456b15.

不生, not born, not generated, not reborn, *anibbatta*, T32n1648_p0456b14.

不雜, not mixed, *amissa*, T32n1648_p0456b17.

搔牢, plate, dish, *sarāva*, T32n1648_p0413a01. Transliteration: sao-lao. Variant reading: 鈔鑼, chao-luo.

厭離, disenchantment, *nibbidā*, T32n1648_p0456c18, T32n1648_p0400a12. Perhaps 厭離 could correspond to *saṃvega* "urg
= 厭患), but at 456c18 厭離 corresponds to *nibbidā.*

彼種類, following upon it, as a consequence of that, *tadanvaya*, T32n1648_p0459c04

多解脫, great resolve, *adhimokkhabahula,* T32n1648_p0459c04.

多寂寂, great tranquillity, *passaddhibahula*, T32n1648_p0459c10

多厭惡, great knowledge, *vedabahula*, T32n1648_p0459c16. 厭惡 corresponds to *saṃvega*, "urgency" or *nibbidā*, "disenchar
"great knowledge," as *vegabahulo*, "great urgency," 多厭惡. In Sanskrit *vega* can have the meaning of "outburst (of passion
Pali *saṃvega* has this meaning, but not *vega*. The Pali commentaries explain *veda* as knowledge or joy: Paṭis-a III 561: *Vedab
gambhīraṃ anattalakkhaṇaṃ passato ñāṇabahulaṃ cittaṃ hoti. Atha vā sadevakena lokena adiṭṭhaṃ anattalakkhaṇaṃ diṭṭhan-ti tu*

觀見, to see with insight, to see clearly, *vipassati*, T32n1648_p0461a17

已得脫, freed, delivered, *mutta*, T32n1648_p0427b05

從苦當得解脫, would/may be freed from suffering, *dukkhā mucceyya*, T32n1648_p0437b02. At T32n1648_p0437b05 & 08 as

當得解脫, would/may be freed, *mucceyya*, T32n1648_p0437b02.

廣定, pervasive force of concentration, *samādhivipphāra*, T32n1648_p0461b23.

清涼, coolness, *sītalabhāva*, *sīta,* T32n1648_p0415c23.

行門, way of practice, way(s) to practice, method of practice, ways of practicing, T32n1648_p0412b21. Literally means "en
chapter with the instructions on how to practice the different types of meditation subjects.

疲懈, tiredness, lack of vigour, *akalyatā* ?, T32n1648_p0416b19.

從彼彼, from any, from whatever, *tamhā tamhā*, T32n1648_p0408a20

於彼彼處, whenever, *tatra tatra* ?, T32n1648_p0417c16.

入體剎那, the moment of conception, the moment of entering the body (at conception), *okkantikkhaṇa*, T32n1648_p0448b

身體, body, physical frame, *sarīra*, T32n1648_p0425c16.

無隔, immediately, immediately after, *anantara*, T32n1648_p0461a16. Cf. 無間.

從此, from that, *tato*, T32n1648_p0415a05.

往阿蘭若, having gone to a forest, *araññagata,* T32n1648_p0429c27.

結跏趺坐, sits down cross-legged, *nisīdati pallaṅkaṃ ābhujitvā,* T32n1648_p0429c28.

阿蘭若, a forest, a wilderness, *araññа,* T32n1648_p0429c27.

我當, I will be, I will become, *bhavissāmi*, T32n1648_p0457c25.

色輕, lightness of matter, *rūpassa lahutā*, T32n1648_p0446a22. Alternative form of 輕色.

色軟,softness of matter , *rūpassa mudutā*, T32n1648_p0446a22. Alternative form of 軟色.

色堪受持, malleability of matter, *rūpassa kammaññatā,* T32n1648_p0446a23. Alternative form of 堪受持色.

色聚, growth of matter, *rūpassa upacaya*, T32n1648_p0446a24. Alternative form of 增長色.

色相續, continuity of matter,*rūpassa santati*, T32n1648_p0446a24. Alternative form of 相續色.

色生, birth of matter, *jātirūpa*, T32n1648_p0446a25. Alternative form of 生色.

色老, ageing of matter, *rūpassa jaratā*, T32n1648_p0446a25. Alternative form of 老色.

色無常, impermanence of matter, *rūpassa aniccatā*, T32n1648_p0446a25. Alternative form of 無常色.

眠色, torpor of matter, *middharūpa*, T32n1648_p0446b11.

睡眠色, torpor of matter, *middharūpa*, T32n1648_p0446a28.

諸入, sense bases, *āyatanā*, T32n1648_p0446a24.

於村林中, in the village or forest, *gāme v'āraññe,* T32n1648_p0436b15.

所觸, touched, being touched, *puṭṭha,* T32n1648_p0436b15.

從自, as self, as oneself, *attato,* T32n1648_p0436b16.

煩惱, acquisition, *upadhi,* T32n1648_p0436b16.

無煩惱, without acquisitions, *nirupadhi,* T32n1648_p0436b17.

誰, by what?, how?, whence? *kena*, T32n1648_p0436b17.

能觸, could touch, can touch, *phuseyya,* T32n1648_p0436b17.

樂心, happy, *sukhita*, T32n1648_p0435b29.

不耐苦, free from suffering, without suffering, *niddukkha*, T32n1648_p0435b29. (The Chinese literally means “does not tol

無怨家, without enmity, free from enmity, *avera*, T32n1648_p0435c01.

無瞋恚, without ill will, *avyāpajjha / abyāpajjha / abyāpajja*, T32n1648_p0435c01.

懶墮, indolence, T32n1648_p0416b09, T26n1529_p0286b12.

悶重, (physical) heaviness, oppressedness, T32n1648_p0416b10, T26n1529_p0286b12.

驚怖, fright, fear, frightened, *bherava*, *bhaya,* T32n1648_p0425b05.

搜擇, to investigate, to explore, *vicarati,* T32n1648_p0415c14

隨思惟, to explore, *anuvicarati*, T32n1648_p0415c15.

思惟, to think, *vitakkayati*, T32n1648_p0415c15.

於染不著, fading away of greed, dispassion towards passion, *rāgavirāga,* T32n1648_p0407a02. The Pali can also be translate

不著, dispassion, fading away, *virāga,* T32n1648_p0407a02. As part of 於染不著, fading away of greed, dispassion towards p

心得解脫, freedom of mind, release of mind, *cetovimutti*, T32n1648_p0407a02.

若人, one who, those who, *yo, ye*, T32n1648_p0399c17.

人, one, one who, those who. Put after a pronoun or a noun to personalize it; there being no separate word to express the one who, those who, *yo, ye*. 學人, trainee, *sekha, slob pa.* 坐禪人, meditator, *yogāvacara, rnal 'byor pa*. 聖人, noble one, noble *purisa, skyes pa*. 男人, a woman, *itthi, bud med*. 栴陀羅人: outcaste, *caṇḍāla*. Cf. DDB s.v. 若人信 = Skt. *icchatām* = one who c

桴, stick, drumstick, *daṇḍa*, T32n1648_p0456a12.

空, empty, void, *suñña*, T32n1648_p0453c19.

盲跛, one who is deaf and one who is cripple, *jaccandha-pīṭhasappī,* T32n1648_p0453c21.

盲, one who is deaf, *jaccandha,* T32n1648_p0453c21.

跛, a cripple, lame, *pīṭhasappī,* T32n1648_p0453c21.

可行, to be done, *kattabbaṃ*, *kātabbaṃ,* T32n1648_p0401b15

習諦, truth of origination, *samudayasacca*, T32n1648_p0448c15.

執著, adherence to grasping, *ādānābhinivesa*,; T32n1648_p0400c21.

執, grasping, *ādāna*; T32n1648_p0400c21.

Saṃskṛtāsaṃskṛtaviniścaya Quotations Glossary

Tibetan	Chinese	Pali	English
rten cing 'brel par 'byung ba la mkhas pa	因緣方便	paṭiccasamuppādakusala	skill in dependent arising
mkhas pa	方便	kusala	skill
rten cing 'brel par 'byung ba	因緣	paṭiccasamuppāda	dependent arising
ma rig pa'i rkyen gyis	無明緣	avijjāpaccayā	with ignorance as condition
ma rig pag	無明	avijjā	ignorance
rkyen gyis	緣	paccayā	with ... as the condition, due to
'du byed	行	saṅkhārā	formations
ma rig pa'i rkyen gyis 'du byed	無明緣行	avijjāpaccayā saṅkhārā	with ignorance as condition, fo
du byed kyi rkyen gyis rnam par shes pa	行緣識	saṅkhārapaccayā viññāṇaṃ	with formations as condition, c
rnam par shes pa	識	viññāṇa	consciousness
rnam par shes pa'i rkyen gyis ming dang gzugs	識緣名色	viññāṇapaccayā nāmarūpaṃ	with consciousness as conditio
ming dang gzugs	名色	nāmarūpa	name-and-matter
ming	名	nāma	name
dang	及	ca	and, as well as
gzugs	色	rūpa	matter, form
ming dang gzugs kyi rkyen gyis skye mched drug	名色緣六入	nāmarūpapaccayā saḷāyatanaṃ	with name-and-matter as cond
skye mched drug	六入	saḷāyatana	the six sense-bases
skye mched	入	āyatana	sense-base, base
drug	六	cha, saḷ-	six
mched drug gi rkyen gyis reg pa	六入緣觸	saḷāyatanapaccayā phasso	with the six sense-bases as con

reg pa	觸	phassa	contact
reg pa'i rkyen gyis tsor ba	觸緣受	phassapaccayā vedanā	with contact as condition, feel
tsor ba	受	vedanā	feeling
tsor ba'i rkyen gyis sred pa	受緣愛	vedanāpaccayā taṇhā	with feeling as condition, crav
sred pa	愛	taṇhā	craving
sred pa'i rkyen gyis nye bar len pa	愛緣取	taṇhāpaccayā upādānaṃ	with craving as condition, clin
nye bar len pa	取	upādāna	clinging
nye bar len pa'i rkyen gyis srid pa	取緣有	upādānapaccayā bhavo	with clinging as condition, exi
srid pa	有	bhava	existence
srid pa'i rkyen gyis skye ba	有緣生	bhavapaccayā jāti	with existence as condition, bi
skye ba	生	jāti	birth
skye ba'i rkyen gyis rga shi dang mya ngan dang smre sngags 'don pa dang sdug bsngal dang yid mi bde ba dang 'khrug pa rnams	生緣老死憂悲苦惱	jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā	with birth as condition, ageing distress and grief
rga shi dang mya ngan dang smre sngags 'don pa dang sdug bsngal dang yid mi bde ba dang 'khrug pa	老死憂悲苦惱	jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsa	ageing and death, sorrow, lam
rga shi	老死	jarāmaraṇaṃ	ageing and death
mya ngan	憂	soka	sorrow
smre sngags 'don pa	憂悲	parideva	lamentation
sdug bsngal	苦	dukkha	pain, mental suffering
yid mi bde ba	惱	domanassa	distress
'khrug pa	----	upāyāsa	grief
'khrug ngal	----	upāyāsa	grief
yid mi bde ba dang 'khrug pa	---	domanassupāyāsa	distress and grief
mya ngan dang smre sngags 'don pa dang sdug bsngal dang yid mi bde ba	憂悲苦惱	sokaparidevadukkhadomanassupāyāsā	sorrow, lamentation, pain, dist

dang 'khrug pa			
'byung bar 'gyur	起	samudayo hoti	there is the arising, there is th
de lta bu	如是	evaṃ	thus
'ba' zhig	皆	kevala	entire, whole
sdug bsngal gyi phung po	苦陰	dukkhakkhandha	mass of suffering
ma rig pa 'gags pas 'du byed 'gag	以無明滅則行滅	avijjanirodhā saṅkhāranirodho	by the cessation of ignorance,
ma rig pa 'gags pas	以無明滅	avijjanirodhā	by the cessation of ignorance
'gags pa	滅	nirodha	cessation
gags pas	以滅	nirodhā	by the cessation, through the c
'gag	滅	nirodha, nirujjhati	cessation, ceases
du byed 'gags pas rnam par shes pa 'gag	以行滅則識滅	saṅkhāranirodhā viññāṇanirodho	by the cessation of the formati consciousness
'du byed 'gags pas	以行滅	saṅkhāranirodhā	by the cessation of the formati
rnam par shes pa 'gags pas ming dang gzugs 'gag	以識滅則名色滅	viññāṇanirodhā nāmarūpanirodho	by the cessation of consciousn matter
rnam par shes pa 'gags pas	以識滅	viññāṇanirodhā	by the cessation of consciousn
ming dang gzugs 'gags pas skye mched drug 'gag	以名色滅則六入滅	nāmarūpanirodhā saḷāyatananirodho	by the cessation of name-and- sense-bases
ming dang gzugs 'gags pas	以名色滅	nāmarūpanirodhā	by the cessation of name-and-
skye mched drug 'gags pas rig pa 'gag	以六入滅則觸滅	saḷāyatananirodhā phassanirodho	by the cessation of the six sens contact
skye mched drug 'gags pas	以六入滅	saḷāyatananirodhā	by the cessation of the six sens
reg pa 'gags pas tsor ba 'gag	以觸滅則受滅	phassanirodhā vedanānirodho	by the cessation of contact, the
reg pa 'gags pas	以觸滅	phassanirodhā	by the cessation of contact
tsor ba 'gags pas sred pa 'gag	以受滅則愛滅	vedanānirodhā taṇhānirodho	by the cessation of feeling, the

tsor ba 'gags pas	以受滅	vedanānirodhā	by the cessation of feeling
sred pa 'gags pas nye bar len pa 'gag	以愛滅則取滅	taṇhānirodhā upādānanirodho	by the cessation of craving, the
sred pa 'gags pas	以愛滅	taṇhānirodhā	by the cessation of craving
nye bar len pa 'gags pas srid pa 'gag	以取滅則有滅	upādānanirodhā bhavanirodho	by the cessation of clinging, th
nye bar len pa 'gags pas	以取滅	upādānanirodhā	by the cessation of clinging
srid pa 'gags pas skye ba 'gag	以有滅則生滅	bhavanirodhā jātinirodho	by the cessation of existence, t
srid pa 'gags pas	以有滅	bhavanirodhā	by the cessation of existence
skye ba 'gags pas rga shi dang mya ngan dang smre sngags 'don pa dang sdug bsngal dang yid mi bde ba dang 'khrug pa rnams 'gag	以生滅則老死憂悲苦惱滅	jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti	by the cessation of rebirth, the sorrow, lamentation, pain, dist
skye ba 'gags pas	以生滅	jātinirodhā	by the cessation of rebirth
ga shi dang mya ngan dang smre sngags 'don pa dang sdug bsngal dang yid mi bde ba dang 'khrug pa rnams 'gag	則老死憂悲苦惱滅	jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti	ageing, death, sorrow, lamenta
du byed 'gag	行滅	saṅkhāranirodha	the cessation of the formation
shes pa 'gag	識滅	viññāṇanirodha	the cessation of consciousness
ming dang gzugs 'gag	名色滅	nāmarūpanirodha	the cessation of name-and-ma
skye mched drug 'gag	六入滅	saḷāyatananirodha	the cessation of the six sense-b
rig pa 'gag	觸滅	phassanirodha	the cessation of contact
tsor ba 'gag	受滅	vedanānirodha	the cessation of feeling
sred pa 'gag	愛滅	taṇhānirodha	the cessation of craving
nye bar len pa 'gag	取滅	upādānanirodha	the cessation of clinging
srid pa 'gag	有滅	bhavanirodha	the cessation of existence
skye ba 'gag	生滅	jātinirodha	the cessation of birth

gag par 'gyur	成滅	nirodho hoti	there is the cessation of
de la	於是	tatra	therein, here, concerning that preceding).
bden pa bzhi la mi shes pa	不知四諦	catūsu ariyasaccesu aññāṇaṃ	non-knowledge of the Four (N do not include ariya, “Noble”.)
bden pa bzhi	四諦	cattāri ariyasaccāni	the four (Noble) Truths (The T ariya, “Noble”.)
bden pa	諦	ariyasacca, sacca	Noble Truth, truth
mi shes pa	不知	aññāṇa	non-knowledge, not knowing
shes pa	知	ñāṇa	knowledge
lus ngag yid kyi las	身口意業	kāyavācāmanokamma	the actions of body, speech an
las	業	kamma	action
lus ngag yid	身口意	kāya-vācā-mano	body, speech and mind
lus kyi	身	kāyika	bodily
sems	心	citta	mind
nying mtshams sbyor ba	入胎	gabbhāvakkanti, paṭisandhi	(consciousness) entering the w consciousness to a new body).
nying mtshams sbyor ba'i sems	相續心	paṭisandhi-citta	re-linking mind (i.e. the mind
rnam par shes pa	識	viññāṇa	consciousness
dang ldan pa	共起	sahagata, sampayutta, sahajāta	accompanied by, associated wi together with, co-arisen with
sems las byung ba'i chos	心數法	cetasika dhamma	mental property, mental facto
chos	法	dhamma	teaching, Dharma, factor, state
mer mer po	迦羅邏	kalala	embryo, the earliest stage of e
nang gi bdag nyid	內	ajjhattika	internal (adjective)
nang gi bdag nyid kyi skye mched dru	六內入	cha ajjhattikāni āyatanāni	the six internal sense-bases
reg pa drug	六觸身	cha phassakāyā	the six groups of contact (i.e. c

			sense-bases)
sred pa drug	六愛身	cha taṇhākāyā	the six groups of craving (i.e. f
nye bar len pa bzhi	四取	cattāri upādānāni	the four kinds of grasping (i.e., virtues and vows, and the doct *sīlabbatupādāna, attavādupādān*
'dod pa dang gzugs dang gzugs med pa'i srid pa	欲色無色有	kāmabhava rūpabhava arūpabhava	sensual, material and immater existence).
skyed par byed pa'i las	業能起	kammanibbatta	produced by action, kamma-pr
'dod pa	欲	kāma	sensual, sensuality, sense-plea
gzugs med pa	無色	arūpa	immaterial, non-material (use and existences.)
phung po rnams 'byung ba	陰起	khandhānaṃ pātubhāva	the manifestation of the aggre
'byung ba	起	pātubhāvo	manifestation
phung po rnams	陰	khandhā	the (five) aggregates
phung po	陰	khandhā	the (five) aggregates
rga ba	老	jarā	old age
phung po yongs su smin pa	陰熟	khandhānaṃ paripāka	the maturing of the aggregate
yongs su smin pa	熟	paripāka	maturing, ripening
phung po 'jig pa	陰散壞	khandhānaṃ bheda	the breaking up of the aggrega
'jig pa	散壞	bheda	breaking up, disintegration
shi ba	死	maraṇa	death
so so skye bo thos pa dang mi ldan pa	無聞凡夫	assutavā puthujjana	uninstructed worldling, world T32n1648_p0450b03 (reading a
so so skye bo	凡夫	puthujjana	worldling, commoner, ordinar
so'i skye bo	凡夫	puthujjana	worldling, commoner, ordinar
thos pa dang mi ldan pa	無聞	assutavā	uninstructed, untaught, who h
nye bar len pa'i phung po lnga	五受陰	pañcupādānakkhandhā	five aggregates subject to cling

nye bar len pa'i phung po	受陰	upādānakkhandhā	aggregates subject to clinging;
lnga	五	pañca	five; T32n1648_p0450b04.
dus ring po	長夜	dīgharattaṃ	for a long time; T32n1648_p04
mchog tu 'dzin pa	所觸	parāmaṭṭha	held on to (wrongly), clasped;
lhag par zhen par byed	樂著	ajjhosita	attached to; T32n1648_p0450b
bdag gi ba	我物	mamāyita	cherished; T32n1648_p0450b0
'di dag ni bdag gi'o	此我物	etaṃ mama	“this is mine” ; T32n1648_p045
bdag 'di la'o	---	eso 'ham asmi	“this I am” .
'di ni nga'o bdag go	此我身	eso me attā	“this is my self” ; T32n1648_p0
zhes	---	ti	end quotation.
rkyen las	緣	paccayā	with ... as the condition, due to
de bzhin du	如是	evam eva	just so, thus, likewise,
zhen pa	樂著	ajjhosāna	attachment
sems pa	思	cetanā	volition
rab tu rtog pa	惟	pakappanā	plan, design, thought
rab tu rtog par byed	惟	pakappeti	plans, designs, think over
rjes su nyal bar byed	使	anuseti	has a tendency towards, tends
gnas pa	住	patiṭṭhā, patiṭṭhāti, ṭhita, ṭhiti	establishment, establishing, to remain, to stay, what stays, sta
yongs su mi shes pa	非智	apariññāta	not fully known, not fully com
dngos po yongs su mi shes pa	非智所處	apariññātavatthuka	not fully known the ground; T
sa bon	種	bīja	seed
mtshams sbyor ba'i rnam par shes pa	相續識	paṭisandhi-viññāṇa	re-linking consciousness; i.e. th moment of rebirth
mtshams sbyor ba'i rnam par shes pa	相續	paṭisandhi	re-linking

yongs su 'gyur ba	轉	āvajjana, āvajjati	adverting, to advert [the mind T32n1648_p0450b08. (cf. Skt āv
bag la nyal	使	anusaya	latent tendency
dmigs pa	事	ārammaṇa	object
nyi ma	日	suriya	sun
de'i phyir na	是故	tasmā	therefore
dper na	如	yathā	like, as, according to
de kho na bzhin du	如是	tathā, tatheva (when in correlation with 如, yathā)	so, thus
'od zer	光明	rasmi	light
'phel ba	增長	vuḍḍhi, virūḷhi	increase, growth
na da / nada	荻	naḷa	reed (The Tibetan translator tr
na da phung po	---	naḷakalāpi	bundle of reeds.
phan tshun brten pa	展轉相依	aññamaññaṃ nissāya	depending on each other, supp
dngos pa	處	vatthu	base, ground, place
lhan cig tu 'byung ba (or dang lhan cig tu 'byung ba)	共生	sahajāta	co-arisen, arising together
yid kyi skye mched	意入	manāyatana	the sense-base of mind
brten te	依	nissita, nissāya, paṭicca,	dependent on
gzhan	餘	aññā	other
lhag ma	餘	avasesa, sesa	remaining, other, remainder
skye mched lnga	五入	pañcāyatanāni	the five sense-bases (other tha
srog	命	jīvita	life
'byung ba chen po	四大	cattāri mahābhūtāni	the four great entities, the fou
zas	食	āhāra	nutriment, food

dus	時	kāla	time
dbang po	根	indriya	faculties (sense-faculties, spiri
yul	境界	visaya	sense-object, range
yul dang mi ldan pa	無境界	avisaya	without a sense-object
yul dang bcas pa	有境界	savisaya	with a sense-object
'dus pa	和合	saṅgati, sannipāta, samūha	coming together, congregatio
'dus pa	聚	ācaya	accruement, accrual, accumul
'du ba	和合	saṅgati, sannipāta, samūha	coming together, congregatio
bde ba	樂	sukha	pleasure, happiness
sdug bsngal	苦	dukkha	pain, suffering
sdug bsngal min bde ba min pa	不苦不樂	adukkhamasukha	neither painful nor pleasurabl
byis pa so so'i skye bo	癡凡夫	bālaputhujjana	the foolish worldling
byis pa	癡	bāla	foolish
bde ba nyams su myong ba	受樂	sukhaṃ vedeti	feels pleasure
don du gnyer ba byed	覓	patthayati, icchati	seeks, wishes
yang dang yang du	復更	bhiyyo pi	even more
mi 'gyur ba	不更	na puna	not again, no more
nyams su myong ba	受	vedeti, vediyati	feels, experiences
'joms par byed ba	對治	paṭipakkha	overcoming, counteracting, op
'dzin pa	取	upādiyati, gaṇhāti	grasps, takes
bye brag	勝	visesa	particular, special, distinctive
srid pa'i sa bon	有種	bhavabīja	the seed of existence, the seed

The seed is consciousness, *viññ*
a seed planted in a field; see A
kammaṃ nābhavissa, api nu kho
bhante. Iti kho, ānanda, kammaṃ
Avijjānīvaraṇānaṃ sattānaṃ taṇ

'gro ba	趣	gati	destination
skye ba'i rkyen las rga shi	以生成老死	jātipaccayā jarāmaraṇaṃ	with birth as condition, old ag
skye ba'i rkyen las	以生	jātipaccayā	with birth as condition
bzhin du	如是	evaṃ	so, thus
myu gu	芽	aṅkura	sprout
rgyun 'jug pa	相續	santati	succession
sngon gyi mtha'	前際	pubbanta	the past, anterior end, ultimat
sngon gyi mtha'	初際	pubbanta	the past, anterior end, ultimat
phyi ma'i mtha'	後際	aparanta	the future, future end, ultimat
phyi ma'i mtha' yongs su chad pa	有邊際	aparanta, aparanta pariccheda ?	the future, future end, ultimat
sngon gyi mtha' yongs su chad pa	初邊際	pubbanta, pubbanta pariccheda ?	past end, former end, ultimate
mtha'	邊際	anta	end, extreme.
mtha'	際	anta	end, extreme.
shes par bya ba	可知	pariññeyya, ñātabba, ñātuṃ, veditabba, paññāyati	to be known, is to be known
shes par bya	可知	pariññeyya, ñātabba, ñātuṃ, veditabba, paññāyati	to be known, is to be known
shes par bya ba ma yin no	不可知	na veditabba, na paññāyati	not to be known
la sogs pa	初	ādi, paṭhama	first, beginning with
rgyun rab tu 'jug pa	相續	santati ?	succession, continuity
zhe na brjod par bya ste	云何說	? sace vadeyyuṃ, ce vadeyyuṃ, ce vadeyya ?	if it is asked
nyid	唯	eva	just, only, = emphatic particle
kun nas ldang ba	纏	pariyuṭṭhāna	obsessions
yang na	復次	api ca, aparaṃ pi, puna caparaṃ, aparaṃ, atha vā	again, furthermore, moreover

kun nas nyon mongs pa	煩惱	kilesa, saṃkilesa	afflictions, defilements
kun nas nyon mongs pa thams cad	一切煩惱	sabbakilesa	all afflictions
nyon mongs pa thams cad	一切煩惱	sabbakilesa	all afflictions
gsungs pa	所說	desita, bhāsita, avoca	taught, it is said, was said
zag pa kun du 'byung ba	漏集	āsavasamudaya	the origination of the outflows
zag pa	漏	āsava	outflow, taint, contamination,
kun du 'byung ba	集	samudaya	origination
'byung ba	集	samudaya	origination
kun 'byung gi bden pa	苦集	samudayasacca	truth of origination
kun 'byung	集	samudaya	origination
gzhan yang	復次	puna, aparaṃ, api ca, aparaṃ pi	again, furthermore, moreover
sems gcig pa	一心	eka-citta	one mind-state
gcig	一	eka	one
tshul	法	naya, vidhi, dhamma	way, manner, method
dus gang gi tshe	於此時	yasmiṃ samaye ?	at the time when, at the occasi
byis pa	癡人	bāla	a fool, foolish person, ignorant
mig	眼	cakkhu	eye
mthong ba	見	passati	sees
gzugs	色	rūpa	visible form, matter
kun du rmongs pa	癡	sammūḷha, sammoha,	deluded, delusion
mdzes pa	淨	subha	beauty
chags ba	著	rāga, lobha, gedha or ajjhosāna ?	greed, attachment
rgyas pa	聚	āyuhana	accumulation
'phel pa	聚	upacaya, ācaya	accruement, accrual, growth

rab tu bskrun pa	所起	uppanna or samuṭṭhāna ?	produced, arisen
sems las byung ba	心數	cetasika	mental factors
kun nas bslang ba'i gzugs	所造色	upādārūpa, upādāya rūpa	dependent matter, matter dep
kun nas bslang ba	所造	upādā, upādāya	dependent on, originated from
'byung ba chen po las byung ba'i gzugs	四大所造色	catunnañ ca mahābhūtānaṃ upādāya rūpaṃ	matter dependent on the four
las byung ba	所造	upādāya, upādā	dependent on, originated from
'byung ba chen po las byung ba	四大所造	catunnañ ca mahābhūtānaṃ upādāya	dependent on the four great el
ma rig pa 'dus te reg pa	無明觸	avijjāsamphassa	ignorance-contact
'dus te reg pa	觸	samphassa	contact
rab tu dang ba	清淨	pasāda	sensitivity, clearness (= a techn sensitivity of the sense-faculti
rab tu dang ba	睛	pasāda	sensitivity, clearness (= a techn sensitivity of the sense-faculti
rab tu gsal pa	清淨	pasāda	sensitivity, clearness (= a techn sensitivity of the sense-faculti
mdzes pa	淨	subha	beauty
dag	淨	subha	beauty
'dod chags pa	欲	rāga, lobha (?)	greed, lust (T32n1648_p0450c1
chags pa	著	rāga (?)	greed, lust, attachment (T32n1 bhavarāga, “greed/lust for exi
mngon par sgrub par byed pa	起	abhinibbatti, uppāda	coming into being, arising, ger
gnas pa gzhan du gyur pa nyid	----	thiṭassa aññathatta (Skt: sthityānyathātva)	alteration of what persists
gzhan du gyur pa nyid	----	aññathatta (Skt: anyathātva)	alteration
skad cig 'jig pa	念散壞	khaṇikabhaṅga, khaṇabhaṅga	momentary disintegration, mo
'jig pa	散壞	bhaṅga	disintegration. dissolution (pe

skad cig	念	khaṇa	moment, momentary
skad cig gcig	一剎那	ekakkhaṇa	single moment, one moment
skad cig	剎那	khaṇa	moment, momentary
sems gcig pa'i tshul	如一心法	eka-cetasika-vasena ?	according to a single mental pr
yan lag bcu gnyis	十二因緣	dvādasaṅga paṭiccasamuppāda	twelve-factored (dependent or
yan lag bcu gnyis	十二因緣分	dvādasa paṭiccasamuppādaṅgāni	twelve factors of dependent or
du	幾	kati	how many?
nyon mongs pa	煩惱	kilesa	affliction
rnam par smin pa	果報	vipāka	result, reward (of one's previo
'das pa	過去	atīta	past
ma 'ongs pa	未來	anāgata	future
da ltar pa	現在	paccuppanna	present
da ltar gyi	現在	paccuppanna (adjective)	present
gang	云何	katama	what?
rgyu	因緣	nidāna	cause
rten cing 'brel par 'byung ba'i chos	因緣法	paṭiccasamupannā dhammā	dependently arisen states
rten cing	---	paṭicca	dependent upon, on account o
'brel par 'byung ba	---	samuppāda	arising, co-arising, arising toge
'byung ba	起	uppāda	arising
tha dad pa	差別	nānatta	difference
gang zhe na	云何	katama	what?
zab pa nyid	深性	gambhīratta	profoundness, profound natur
zab mo nyid	深性	gambhīratta	profoundness, profound natur
nyid	性	-tta, -tā	-ness, -hood, -nature (= abstrac gambhīratta, profoundness.)

yan lag	分	aṅga	factor, limb
gsum	三	ti, tayo	three
gnyis	二	dvi, dve	two
bzhi	四	catu, cattāro	four
bdun	七	satta	seven
brgyad	八	aṭṭha	eight
dgu	九	nava	nine
nyi shu	二十	vīsati	twenty
dus gsum	三時	tayo kālā	the three times, the three divis future)
dus	時	kāla	time
bzung ba	取	gahana, gaṇhāti	grasping, seizing, apprehendir
bzung ba yin	成所取	gahita	it is grasped
gzung ba	取	gahana, gaṇhāti	grasping, seizing, apprehendir
thog ma dang tha ma med pa 'khor ba'i lam rjes su 'brel ba	無始生死相續	anādimatisaṃsāravaṭṭa, anamataggasaṃsāravaṭṭa (?)	the beginningless cycle of saṃ
thog ma dang tha ma med pa	無始	anādi	beginningless
'khor ba	生死	saṃsāra	saṃsāra, the cycle of birth and
'khor ba'i lam	--	saṃsāravaṭṭa	cycle of saṃsāra, round of saṃ
rjes su 'brel ba	相續	? santāna, ? santati	succession, continuity
bcu gnyis	十二	dvādasa	twelve
rim pa bzhin du	如次第	anukkama	succession, order
phan pa (??)	展轉	aññamaññā	mutual
rnam par 'gyur ba	異	viparināma, vikāra, aññathā	change, transformation
yongs su rdzogs pa ma yin pa	非成就	aparinipphanna	not fully come into being, not

yongs su rdzogs pa	已成就	parinipphanna	fully come into being, fully ma
brjod par bya ba ma yin	不可說	navattabba	can't be spoken of, not to be sp
brjod par bya ba ma yin	不應說	na vattabba	not to be spoken of, can't be sp
'dus ma byas	無為	asaṅkhata	unconditioned
'dus byas	有為	saṅkhata	conditioned
gang gis	以是	yena	through whatever, that where what?
gang gis	以	yena	through whatever, whereby, th what? See 以是.
rnam pa	行	ākāra	mode, way, aspect
mtshan nyid	相	lakkhaṇa	characteristic
'phags pa	聖人	ariya	noble one (one who is on the p trainee), noble person
rkyen gzhan dang gzhan dag	不他緣	aparapaccaya	not dependent upon another
shes rab kyi spyan	慧明	paññācakkhu	the eye of wisdom
mngon du mkhyen	通達	paṭivijjhati, paṭivedha	penetrates (with wisdom), pen
thams cad la'o 'di ni	一切此	sabbete (sabbe + ete)	all these
thams cad	一切	sabba	all
'di ni	此	eso, ete, ayaṃ	this, these
de rnams	此	ete, te	these, those
yang srid sgrub pa	有後生	punabbhavābhinibbatti	production of further existenc
yang srid mngon par grub pa	更有生	punabbhavābhinibbatti	production of further existenc
yang srid	有後	punabbhava	further existence, renewed exi
sgrub pa	生	abhinibbatti	production
mngon par grub pa	生	abhinibbatti	production
rgyur 'gyur ba	成因	hetu hoti	is the cause

rgyu	因	hetu	cause
'gyur ba	成	hoti, bhavati	is, becomes
'gyur	成	hoti, bhavati	is, are, becomes
rigs pas	如	viya, yathā	like
'thad pas	如	viya, yathā	like
rnam pa bdun	七行	sattavidha	seven ways, seven manner
rnam pa	行	vidha	way, manner
blta bar bya	可知	daṭṭhabba, veditabba, viññātabba	should be regarded as, should
mtshams	節	sandhi	link
mdor bsdus pa	略	saṅkhepa (Skt. saṃkṣepa)	summary, collection, compres (T32n1648_p0451a01, T32n164
bsdus pa	略	saṅgaha	collecting, summarising, cond 略 corresponds to *saṅkhepa* = n *saṃgraha* = "…. drawing togeth
'khor lo	輪	cakka	wheel
tshul lugs	牽	naya	manner, system
rnam par dbye ba	分別	vibhaṅga	analysis
bsdu ba	攝	saṅgaha	inclusion, comprising
bar	其間	antara	interval
dang po	第一	paṭhama	first
dang po	初	paṭhama	first
gnyis pa	第二	dutiya	second
gsum pa	第三	tatiya	third
rgyu 'bras	因果	hetuphala	cause and result, cause and eff
'bras bu	果	phala	result, fruition, effect
khams	界	dhātu	element

shi	終	cuti, cavana	passing away, death
ma rig par gyur pa	入無明	avijjāgata	gone to ignorance, influenced
sred pa dang ldan pa	愛相應	taṇhāsaṃyutta, taṇhāsampayutta	bound by craving, associated v
bsod nams	功德	puñña	meritorious, good, merit
sdig pa	惡	pāpa	demeritorious, bad
'jig rten 'di	此世	idhaloka	this world
'jig rten gzhan	彼世	paraloka	the other world (i.e. after deat
'jig rten 'di dang 'jig rten gzhan	此世及彼世	idhalokaparaloka	this world and that world
'chi ba'i mtha' can gyi tshor ba	---	māraṇantikavedanā	a feeling ending in death
'chi ba'i mtha' can	---	māraṇantika	ending in death
rmongs pas dran pa	失念	muṭṭhasati, muṭṭhassati	lost mindfulness, forgotten mi
dran pa	念	sati	mindfulness, recollection, mer
rmongs pa	失	muṭṭha	lost, forgotten
blo gros	意	buddhi, mati	intelligence, wisdom
blo gros	慧	buddhi, mati	intelligence, wisdom
stobs	勇	bala	power, strength
yongs su nyams	退	parihāna	decline, regression, regress
lus kyi stobs	身勇	kāyabala, kāyikabala	physical power, physical stren
lus kyi stobs	身力	kāyabala, kāyikabala	physical power, physical stren
nus pa	猛	vīriya ?	energy
dbang po rnams	諸根	indriya	faculties (plural)
srog gi dbang po	命根	jīvitindriya	life-faculty
ta la	多羅	tāla	talipot palm, talipot, *Corypha u*
ta la'i la ma	多羅	tālapaṇṇa	the leaf of a talipot palm

skams pa	燥	sussati, sukkhati, sukkha	dries, withers, dry
la ma	葉	patta	leaf
ta la'i la ma	多羅葉	tālapaṇṇa	talipot leaf
rmi lam du gyur pa	眠夢	supina, supanta, supati	dreams, dreaming
nye bar gnas par 'gyur	起	upapajjati, upatiṭṭhati, upaṭṭhāti,	appears, manifests
mtshan ma	相	nimitta	sign, mark
'gro ba	趣	gati	destination (of rebirth)
bsod nams dang bsod nams ma yin pa	功德或非功德	puññāpuñña	merit and demerit, merit or de
bsod nams ma yin pa	非功德	apuñña	demerit
bsod nams pa	功德	puñña	merit
byas pa	所造	kata	done
lci ba	重	garu	heavy, serious
yang ba	輕	lahu, lahutta	light, lightness
'am	或	vā	or
sam	或	vā	or
ngam	或	vā	or
nam	或	vā	or
dam	或	vā	or
sngon byas	初所造	pubbakata, kaṭattā,	done previously (in a previous
sngon byas pa'i las	初所作業	pubbakatakamma	action done previously (in a pr
las byed pa	現作業	kammakaraṇa	action being done
las byas pa	造業	katakamma (?)	action that has been done
las kyi mtshan ma	業相	kammanimitta	action-sign, sign of kamma (Se

de de'i tshe	即	teneva	then and there, there itself, im
'gro ba'i mtshan ma	趣相	gatinimitta	destination sign (See explanati
nye ba	近	āsanna	proximate, near
de'i tshe	於此時	tadā, tasmiṃ samaye, tasmiṃ kāle	at that time
bde 'gro	善趣	sugati	good destination
ngan 'gro	惡趣	duggati	bad destination
mngal	胎	gabbha	womb
rdzus te skye ba	化生	opapātī	spontaneous birth
gang dang gang du	處處	yattha yattha	wherever (correlative to: de da
de dang de	是其	tassa tassa	that particular (correlative to:
gzhal yas khang	宮殿	vimāna	divine palace, celestial mansio
shing	樹	rukkha	tree
dmigs pa byas	作事	ārammaṇaṃ katvā	having made the object
bsdad pa	坐	nisinna	sitting, seated
nyal ba	臥	sayana	lying down
len pa	取	upādāna	grasping, clinging
yongs su rdzogs pa	成就	? paripuṇṇa, paripūra, samannāgata ?	be complete, whole
chos mngon pa	阿毘曇	Abhidhamma	Abhidhamma
'di lta ste	如所說	yathā vutta, yathā āha	as is said
'di lta ste chos mngon pa	如阿毘曇所說	yathā abhidhamme vuttaṃ	as is said in the Abhidhamma
'di lta ste	如是	evaṃ	thus, so
sngon gyi las kyi srid pa	初業有	purimakammabhava	former-kamma-existence
sngon gyi las	初業	purimakamma	former-kamma, former kamma

skye ba'i srid pa	生有	upapattibhava	rebirth-existence
skye ba	生	upapatti	rebirth
'dir	此	idha	here, in the present existence; When occurring in this contex “former,” and 未來, ma 'ongs p of in “this present existence” c
las kyi srid pa	業有	kammabhava	kamma-existence
'dir las kyi srid pa	此業有	idhakammabhava	kamma-existence-here
zhes pa nas	乃至	peyyāla, pe	... , and so on until,
'byung ba	起	samudaya	origination
du sdug bsngal gyi phung po chen po 'ba' zhig	皆苦陰	kevala dukkhakkhandha	the entire mass of suffering
ste 'di ltar	所謂	yadidaṃ	namely, that is to say
ni 'di ltar	所謂	yadidaṃ	namely, that is to say
la sogs pa	所初	ādi	starting from, beginning with
sgo	面	mukha	entrance, means
sgo	門	dvāra, mukha	entrance, door, means
'jig rten pa	世間	lokika	mundane
'jig rten las 'das pa	出世	lokuttara	supramundane
'jig rten las 'das pa'i rten cing 'brel par 'byung ba	出世因緣	lokuttara-paṭiccasamuppāda	supramundane dependent aris
dad pa	信	saddhā	faith
dga' ba	喜	pīti	rapture
mchog tu dga' ba	踊躍	pāmojja	gladness
rab tu rangs pa	踊躍	pāmojja	gladness
mchog tu dga' ba	歡喜	pāmojja	gladness
rab tu rangs pa	歡喜	pāmojja	gladness

shin tu sbyangs pa	猗	passaddhi	tranquillity
ting nge 'dzin	定	samādhi	concentration
yang dag pa ci lta ba'i ye shes mthong ba	如實知見	yathābhūtañāṇadassana	knowledge and vision accordir
yang dag pa ci lta ba	如實	yathābhūta	according to reality, as it is
ye shes mthong ba	知見	ñāṇadassana	knowledge and vision
yid 'byung ba	厭患	nibbidā	disenchantment
'dod chags dang bral ba	無欲	virāga	dispassion, fading away
rnam par grol ba	解脫	vimutti	freedom, liberation
grol ba	解脫	vimutti	freedom, liberation
zad par shes pa	滅智	khaye ñāṇa	knowledge of destruction
zad pa shes pa	滅智	khaye ñāṇa	knowledge of destruction
shes pa	智	ñāṇa	knowledge
zad pa	滅	khaya	destruction, wasting away
gsungs pa	說	desita	taught
yang	復	puna	again, also
rnam pa bzhi	四種	catubbidha, catuvidha	four-fold, four kinds
rgyu las byung ba	為因	hetuka	as cause, being due to the caus
mngon par 'du byed pa	有作	abhisaṅkhāra, abhisaṅkhāraṇa	preparation
thun mong gi las	共業	sādhāraṇakamma	collective kamma, shared actic
thun mong	共	sādhārana	collective, shared
sa bon dang myu gu la sogs pa'i rgyun	種芽相續	bījaṅkurasantati (?)	the succession of seed and spr
rgyun	相續	santati	succession
sprul pa	化	nimmāṇa, nimmita	creation, production (by super
sa	地	paṭhavī	the earth, earth

kha ba can	雪山	himavantu	the Himalaya, snowy mountai
rgya mtsho	海	samudda	the sea, ocean
nyi ma	日	suriya	sun
zla ba	月	candimā	moon
'du byed kyi phung po	行陰	saṅkhārakkhandha	the aggregate of formations
rnam par shes pa'i phung po	識陰	viññāṇakkhandha	the aggregate of consciousnes
tshor ba'i phung po	受陰	vedanākkhandha	the aggregate of feeling
gzugs kyi phung po	色陰	rūpakkhandha	the aggregate of matter
'du shes kyi phung po	想陰	saññākkhandha	the aggregate of perception
'du shes	想	saññā	perception
bsdus pa	所攝	saṅgahita	is included
phung pos bsdus pa	陰相攝	khandhasaṅgaha	inclusion in the aggregates
skye mched kyis bsdus pa	入相攝	āyatanasaṅgaha	inclusion in the sense bases
khams kyis bsdus pa	界相攝	dhātusaṅgaha	inclusion in the elements
bden pas bsdus pa	諦相攝	sacca-saṅgaha	inclusion in the truths, truth-i
chos kyi skye mched	法入	dhammāyatana	sense-base of mental states
yid kyi skye mched	意入	manāyatana	sense-base of mind
phyi rol	外	bahiddhā	external
nang gi bdag nyid	內	ajjhatta	internal
nang gi bdag nyid	內	ajjhattika	internal
nang gi bdag nyid kyi skye mched drug gis	六內入	cha ajjhattikāni āyatanāni	six internal sense-bases
'phags pa'i bden pa la mkhas pa	聖諦方便	ariyasaccakusala	skill in the noble truths
'phags pa'i bden pa	聖諦	ariyasacca	noble truth, truth of the noble
sdug bsngal 'phags pa'i bden pa	苦聖諦	dukkha ariyasacca	noble truth of suffering

kun 'byung 'phags pa'i bden pa	苦集聖諦	dukkhasamudaya ariyasacca	noble truth of the origin of suf
sdug bsngal 'gog pa 'phags pa'i bden pa	苦滅聖諦	dukkhanirodha ariyasacca	noble truth of the cessation of
sdug bsngal 'gog par 'gro ba'i lam 'phags pa'i bden pa	苦滅道聖諦	dukkhanirodhagāminī paṭipadā ariyasacca	noble truth of the way to the c
sdug bsngal 'gog pa	苦滅	dukkhanirodha	cessation of suffering
'phags pa	聖	ariya	noble
'gog pa	滅	nirodha	cessation
sdug bsngal 'gog par 'gro ba'i lam	苦滅道	dukkhanirodhagāminī paṭipadā	the path leading to the cessati
'phags pa'i bden pa bzhi	四諦	cattāri ariyasaccāni	the four noble truths
las dang po pa'i rnal 'byor pa	初坐禪人	ādikammika yogāvacara, ādikammika yogi, ādikammikayogi	inexperienced meditator, begi It means a meditator who start topic new to him. It does not n to meditation practice. For exa knowledges and supernormal p that the beginner bhikkhu wh should sequentially attain the fourth jhāna as the basis for th *Tasmā evamanussaritukāmena ā piṇḍapātapaṭikkantena rahogate samāpajjitvā abhiññāpādakacatu nisajjā āvajjitabbā.* Cf. Vism XII.2/p.373: *Tattha ekopi iddhivikubbanaṃ kātukāmena ād odātakasiṇapariyantesu aṭṭhasu k nibbattetvā ...* Cf. 初, las dang po pa, ādik
las dang po pa	初	ādikammika	beginner, starter, initiator; T32

			See 初坐禪人, ādikammika yo pa.
			In the context of Vinaya it mea offence and causes a rule to be offender is free from offence; s *asādiyantassa, ummattakassa, kh ādikammikassāti.* Cf. Pār-a I 270 *kamme ādibhūto. Idha pana sudi*
rnal 'byor pa	坐禪人	yogāvacara, yogī	meditator; T32n1648_p0445c12
rga shi las grol bar 'dod pa	樂脫老死	jarāṃaraṇamokkhaṃ icchati (?)	desires release from old age an
'dod pa	樂	icchati	wishes, desires; T32n1648_p04
rga shi las grol ba	脫老死	jarāṃaraṇamokkha, jarāmaraṇato mokkha (?)	release from old age and death
'khor ba'i rgyu	生死因	saṃsārahetu	the cause of saṃsāra; T32n164
rnam par sel ba	除	vidhamati	dispels; T32n1648_p0445c12.
ma rig pa'i mun pa	無明闇	avijjandhakāra	the darkness of ignorance; T32
mun pa	闇	andhakāra	darkness; T32n1648_p0445c13.
don du gnyer ba	樂	patthayati, icchati	aspires for, desires, wishes; T3
yang dag par gcod pa	斷	samucchindati, samucchedana, samuccheda	sever, cut off, abandon, destro
'phags pa'i shes ra	聖慧	ariyapaññā	noble wisdom; T32n1648_p044
thob pa	得	paṭilabbhati, lābha, laddha	obtains, gains, attains, has; T32
phung po la mkhas pa	陰方便	khandhakusala	aggregates skill, skill in the ag
skye mched la mkhas pa	入方便	āyatanakusala	sense bases skill, skill in the se
khams la mkhas pa	界方便	dhātukusala	elements skill, skill in the elem
bskyed par bya	當起	uppajjitabba (?)	should give rise to; T32n1648_
gnas	處	ṭhāna	place, site; T32n1648_p0445c13
me	火	tejo	fire; T32n1648_p0445c17.

chu	水	āpo	water; T32n1648_p0445c17.
rlung	風	vāyo	wind; T32n1648_p0445c17.
rna ba	耳	sota	ear
sna	鼻	ghāṇa	nose
lce	舌	jivhā	tongue
lus	身	kāya	body
rnam par rig byed	作	viññatti (Skt.: vijñapti)	intimation
lus kyi rnam par rig byed	身作	kāyaviññatti	physical intimation
ngag gi rnam par rig byed	口作	vāciviññatti	verbal intimation
sgra	聲	sadda	sound
dri	香	gandha	scent
ro	味	rasa	taste
bud med kyi dbang po	女根	itthindriya	the faculty of femininity
skyes pa'i dbang po	男根	purisindriya	the faculty of masculinity
bud med	女	itthi	woman, female
skyes pa	男	purisa	man, male
lus kyi rig byed	身作	kāyaviññatti	physical intimation
ngag gi rig byed	口作	vacīviññatti	verbal intimation
rig byed	作	viññatti (Skt.: vijñapti)	intimation
nam mkha'i khams	虛空界	ākāsadhātu	the element of space
nam mkha	虛空	ākāsa	space
gzugs kyi yang ba nyid	輕色	rūpassa lahutā	lightness of matter (= one of th four great entities (upādārūpa)
gzugs kyi 'jam pa nyid	軟色	rūpassa mudutā	softness of matter (= one of the great entities (upādārūpa).) Al

gzugs kyi las su rung ba nyid	堪受持色	rūpassa kammaññatā	malleability of matter (= one o four great entities (upādārūpa)
gzugs kyi yang ba	輕色	rūpassa lahutā	lightness of matter (= one of th four great entities (upādārūpa)
gzugs kyi 'jam pa	軟色	rūpassa mudutā	softness of matter (= one of the great entities (upādārūpa).)
gzugs kyi las su rung ba	堪受持色	rūpassa kammaññatā	malleability of matter (= one o four great entities (upādārūpa)
yang ba nyid	輕	lahutā	lightness
'jam pa nyid	軟	mudutā	softness
las su rung ba nyid	堪受持	kammaññatā	malleability
gzugs kyi 'phel ba	增長色	rūpassa upacaya	growth of matter (= one of the great entities (*upādārūpa*).
'phel ba	增長	upacaya	growth, accumulation
gzugs kyi rgyud	相續色	rūpassa santati	continuity of matter (= one of t four great entities (upādārūpa)
gzugs kyi skye ba	生色	jātirūpa	birth of matter (= one of the ty great entities (upādārūpa).
gzugs kyi rga ba	老色	rūpassa jaratā	ageing of matter (= one of the t great entities (upādārūpa).
gzugs kyi mi rtag pa	無常色	rūpassa aniccatā	impermanence of matter (= on the four great entities (upādār
mi rtag pa	無常	aniccatā, anicca	impermanence
khams kyi zas	揣食	kabaliṅkāra āhāra	solid food, material food (= one the four great entities (upādār
dngos po'i ngo bo	處色	vatthurūpa	material basis, matter as basis on the four great entities (*upād* Corresponds to the *hadayavatth* literature. The short form is *va*
dbang po'i ngo bo	處色	vatthurūpa	material basis, matter as basis on the four great entities (*upād* The Tibetan dbang po'i ngo bo Elsewhere the form dngos po'i

gnyid	眠	middha	torpor
nye bar bslang ba'i gzugs	所造色	upādāya rūpa, upādā rūpa	dependent matter
sum cu	三十	tiṃsa	thirty
bye brag tu gyur pa	所勝	visesita, visesa ?	in detail, in particular, particu
kun slong	令起	samuṭṭhāna	production, induction, produc
tshogs pa	聚	kalāpa	cluster, bunch, group. The mos given in the Abhidhamma exp
sna tshogs pa nyid	種種	nānatta	diversity, variety
gcig nyid	一	ekatta	unity
kun du bslang ba	所起	samuṭṭhāna	originating from, produced fro
las kyis kun du bslang ba	業所起	kammasamuṭṭhāna	produced from action, originat
sems kyis kun du bslang ba	心所起	cittasamuṭṭhāna	produced from mind, originati
dus kyis kun du bslang ba	時節所起	utusamuṭṭhāna	produced from caloricity, origi
kha zas kyis kun du bslang ba	食所起	āhārasamuṭṭhāna	produced from nutriment, orig
kha zas	食	āhāra	nutriment
dus	時節	utu	caloricity, season
sa'i khams	地界	paṭhavidhātu	the element of earth
chu'i khams	水界	āpodhātu	the element of water
me'i khams	火界	tejodhātu	the element of fire
rlung'i khams	風界	vāyodhātu	the element of wind
'on kyang	復次	api ca	but, yet, however; T32n1648_p
las dang nyon mongs pa	業煩惱	kammakilesa	action-affliction
bcu	十	dasa, dasaka	ten, decad, a group of ten
mig bcu ldan	眼十	cakkhu-dasaka	eye-decad

rna ba bcu ldan	耳十	sota-dasaka	ear-decad
sna bcu ldan	鼻十	ghāṇa-dasaka	nose-decad
lce bcu ldan	舌十	jivhā-dasaka	tongue-decad
lus bcu ldan	身十	kāya-dasaka	body-decad
rab tu dang ba'i mig	眼清淨	cakkhu-pasāda	sensitivity of the eye
dngos por gyur pa	是其處	vatthubhūta (?)	as its basis
'byung ba chen po bzhi	四界	catumahābhūta	the four great entities, the fou
kha dog	色	vaṇṇa	colour, complexion
gzi brjid	氣味	ojā (Skt. ojas)	vital essence, nutritive essence vitality
tha dad med pa	不相離	avinibbhoga	inseperable
zhes brjod do	謂	vuccati	is called
zhes brjod do	名	vuccati	is called
'di ni ... zhes brjod do	是謂	ayaṃ vuccati	this is called "..." (Used as the c
'di ni ... zhes brjod do	此謂	ayaṃ vuccati	this is called "..." (Used as the c
de ni ... zhes brjod do	此謂	ime vuccanti	these are called "..." (Used as th word.)
'di rnams ni	此謂	ime vuccanti	these are called "..." (Used as th word.)
rnyings pa	熟	jīraṇa	getting old, decay
'jig pa	壞	bhaṅga	disintegration
yongs su chad pa	分別	paricchindana, pariccheda, paricchedana, paricchinna	limitation, delimitation, marki
rjes su 'jug par byed pa	隨起	anuvatti, sahavutti, sahuppatti	occurring together, proceedin
rjes su 'jug par byed pa	共起	sahavutti, sahuppatti, anuvatti	proceeding sequentially, occur
rjes su 'jug par byed pa	共生	sahavutti, sahuppatti, anuvatti	proceeding sequentially, occur
rjes su 'brel pa	隨逐	anupabandhana,	sequential connection, being s

		anuppabandhana	continuance
bcu ldan	十	dasaka	decad, a group of ten
skye ba	起	upapajjati, uppāda	to arise, arising
'jug pa	成	pavattati, pavattana	to occur, happen, occuring
dus gcig du	一剎那	ekakkhaṇa	in one moment, at the same ti
bar gcod	間	antarā	interval
mi shes	不可知	na ñātabba, na veditabba	can not be known
myur ba nyid	輕速	khippatā, sīghatā	quickness
sgron me'i 'od bzhin du	如燈焰	dīpa-jālā viya	like the flame of a lamp
bzhin du	如	viya	like
sgron me	燈	dīpa, padīpa	lamp
'od	焰	jālā	flame
dngos po bcu ldan	處十	vatthu-dasaka	the (material) basis decad
rgyas par shes par bya'o	以廣可知	vitthārato ñātabba, vitthārato veditabba	to be known in detail
rgyas par	以廣	vitthārato	in full extent, in detail, at leng
skye ba'i skad cig	剎那生	upapattikkhaṇa	the moment of birth
skye ba'i skad cig la	於剎那生	upapattikkhaṇe	at the moment of birth
la	於	----	in, at, = locative case
'byung bar gyur	起	uppajjanti	are produced, are born, arise
ma ning	不男不女	napuṃsaka	of neuter gender, neither a ma
ma ning	非男或非女	napuṃsaka	of neuter gender, neither a ma
'dod pa na spyod pa	欲界	kāmāvacara	the sensuous sphere, the realn
rdzus skyes	化生	opapātika	spontaneous birth
yongs su rdzogs pa	滿	paripuṇṇa	be complete, whole

skye mched yongs su rdzogs pa	滿根入	paripuṇṇāyatanā	to be complete in sense-bases
skyes pa dang bud med	男女	itthipurisa	a man or woman
skyes pa	女人	purisa	a man
bud med	男人	itthi	a woman
skyes pa dang bud med	女人男人	itthipurisa	a man or woman
bdun cu	七十	sattati	seventy
dmus long	生盲	jaccandha	one who is born blind, blind by
ngan song	惡趣	duggati	bad destination
med pa	除	ṭhapetvā	except for, leaving aside
drug cu	六十	saṭṭhi	sixty
skye ba'i 'on pa	生聾	jaccabadhira	one who is born deaf, deaf by b
'on pa	聾	badhira	deaf
lnga bcu	五十	paññāsa	fifty
bskal pa dang po pa'i mi rnams	劫初人	paṭhamakappikā manussā	human beings at the beginning
bskal pa dang po pa	劫初	paṭhamakappika	the beginning of the aeon
bskal pa	劫	kappa	aeon
mi	人	manussa	human being
mi rnams	人	manussā	human beings
dmus long 'on pa	生盲聾	jaccandhabadhira	one born blind and deaf; blind
bzhi bcu	四十	cattālisati	forty
tshangs pa	天	Brahmā	Brahmā deity
dgu ldan	九	navaka	ennead, a group of nine
'du shes med pa'i sems can	無想天眾生	asaññasatta deva	deity who is a being without p percipient being
'du shes med pa	無想	asaññā	without perception, non-perci

rags pa	大	oḷārika	coarse
phra mo	細	sukhuma	subtle, refined, fine
thogs pa dang bcas pa	有對	sappaṭigha	with resistance
thogs pa med pa	無對	appaṭigha	without resistance
thogs pa	對	paṭigha	resistance, impact
don gyis	以 ... 義	aṭṭhena	in the sense of
rnam pa gnyis	二種	duvidha	two kinds, twofold
rnam pa gsum	三種	tividha	three kinds, threefold
nang dang phyi rol	內外	ajjhattabahiddha	internal and external
dang bcas pa	有	sa-	with, having a ... (= prefix in Pa
dang mi ldan pa	無	a-	without, not having a ... (= pref Tibetan)
nang gi	內	ajjhatta	internal, inner
bdag po	依	ādhipacca, adhipati	authority, predominance
nyi shu nyer gnyis	二十二	dvāvīsati	twenty-two
dbang po min pa	非根	anindriya	non-faculty
rnam pa gsum	三種	tividha	three kinds
zin pa	受	upādiṇṇa	clung-to
ma zin pa	非受	anupādiṇṇa	non-clung-to
zin pa'i gzugs	受色	upādiṇṇa-rūpa	clung-to matter
las las skyes pa		kammajā	produced by kamma. The Chinese instead has 業報所 *kammavipākajā*; T32n1648_p04
bstan du yod pa	可見	sanidassana	visible, definable, demonstrata
bstan du med pa	不可見	anidassana	invisible, undefinable, non-der
gegs	觸	paṭihanana, paṭihaññati	striking against, colliding, imp

gegs byed pa	觸	paṭihanana, paṭihañ̃ñati	to strike against, collide, impe
gegs med pa	不可觸	nappaṭihañ̃ñati	not impeding
bcu gcig	十一	ekādasa	eleven
bco brgyad	十八	aṭṭharasa	eighteen
mthong du med pa	不可見	na daṭṭhabba	not being visible, invisible
rang bzhin	自性	sabhāva	intrinsic nature, own nature, e
rnam par 'gyur ba	變	vikāra, vipariṇāma	alteration
yongs su rdzogs pa	畢竟	nipphanna	produced
yongs su ma chad pa	無分別	aparicchinna	not delimited
gcig pa nyid	一	ekatta	unity
rgyu med pa	無因	ahetuka	without a cause
rgyu can	因	hetuka, sahetuka	with a cause
mi ldan pa	不相應	vippayutta	dissociated
rkyen can	有緣	sappaccaya	with condition
'dus byas	有為	saṅkhata	conditioned
'jig rten pa	世所攝	lokiya, lokika	worldly, mundane; T32n1648_ used for lokiya.) Cf. Paṭis-a III 552: *Lokaṃ anatik pāṭho.* Peṭ 23: *Lokikaṃ, lokuttara dhammā lokuttarā dhammā.* Mil *lokuttarena viññāpitanti.*
zag pa dang bcas pa	有漏	sāsava	subject to contaminations, wit
ro lta bu	有漏	sāsava	subject to contaminations, wit
kun du sbyor ba	縛	saṃyojana	fetter
kun du sbyor bar bya ba	有縛	saṃyojaniya	subject to fetters, with fetters
mdud par bya ba	有結	ganthaniya	subject to knots, with knots

'dud par bya ba	有結	ganthaniya	subject to knots, with knots (T corruption of *mdud par bya ba*)
mdud pa	結	gantha	knot
rgyun rgyu ba	有流	oghaniya	subject to floods, with torrents
klung du 'bab par bya ba	有流	oghaniya	subject to torrents, with torre
sbyor bar bya ba	有軛	yoganiya	subject to bondages, with bonc
sbyor ba	軛	yoga	bondage
sgrib par bya ba	有蓋	nīvaraṇiya	subject to hindrances, with hir
sgrib pa	蓋	nīvaraṇa	hindrance
mchog tu 'dzin pa	所觸	parāmaṭṭha	subject to holding on to
mchog tu bzung ba	所觸	parāmaṭṭha	subject to holding on to
mchog tu gzung ba	所觸	parāmaṭṭha	subject to holding on to
mchog tu spyod pa	所觸	parāmaṭṭha	subject to holding on to
nye bar blang ba	有取	upādāniya	subject to clinging
nye bar len pa	有取	upādāniya	subject to clinging
nye bar bslang ba	有取	upādāniya	subject to clinging (The Tibeta *bar blang ba*.)
nyon mongs pa can	有煩惱	saṃkilesika	subject to affliction
kun nas nyon mongs pa	煩惱	saṃkilesa	affliction
kun nas nyon mongs pa la byung ba	有煩惱	saṃkilesika	subject to affliction
zag pa med pa	無漏	anāsava	without outflows, not subject t
bcing bar bya ba ma yin pa	無結	aganthaniya	without knots, not subject to k
'dud par bya ba ma yin pa	無結	aganthaniya	without knots, not subject to k *pa* is a corruption of *mdud par*
kun du sbyor ba ma yin pa	無縛	asaṃyojaniya	not subject to fetters, without
sbyor bar bya ba ma yin pa	無縛	asaṃyojaniya	not subject to fetters, without

rgyun rgyu ba ma yin pa	無流	anoghaniya	not subject to torrents, withou
klung du 'bab par bya ba ma yin pa	無流	anoghaniya	not subject to torrents, withou
sbyor bar bya ba ma yin pa	無軛	ayoganiya	not subject to bondages, witho
bsgrib par bya ba ma yin pa	無蓋	anīvaraṇiya	not subject to hindrances, witl *yin pa*)
sgrib par bya ba ma yin pa	無蓋	anīvaraṇiya	not subject to hindrances, witl
mchog tu spyod bya ma yin pa	不可觸	aparāmaṭṭha	not subject to holding on to, w gzung bar bya ba ma yin pa)
mchog tu gzung bar bya ba ma yin pa	無所觸	aparāmaṭṭha	not subject to holding on to, w spyod bya ma yin pa)
mchog tu spyod bya	可觸	parāmaṭṭha	subject to holding on to, with c
nye bar len pa ma yin pa	無取	anupādāniya	not subject to clinging, withou
nye bar blang ba ma yin pa	無取	anupādāniya	not subject to clinging, withou
nyon mongs pa can ma yin pa	無煩惱	asaṃkilesika	not subject to affliction, witho
nyon mongs pa can la byung ba ma yin pa	無煩惱	asaṃkilesika	not subject to affliction, witho
lung du ma bstan pa	無記	abyākata, avyākata	indeterminate
dmigs pa med pa	無事	anārammaṇa	without object
sems pa med pa	非心數	acetasika	not a mental factor
sems dang mi ldan pa	心不相應	cittavippayutta	dissociated from mind
dang mi ldan pa	不相應	vippayutta	dissociated, not associated wit
chung ba	小	paritta	restricted
'dod pa na spyod pa	欲界繫	kāmāvacarika	connected to the sensuous sph
ma nges pa	不定	aniyata	not fixed
nges pa	定	niyata	fixed
nges par 'byin pa ma yin pa	非乘	aniyyānika	not leading out
nges par 'byin pa	乘	niyyānika	leading out

bde ba dang ldan pa	與樂共起	sukhasahagata	accompanied by pleasure
sdug bsngal dang ldan pa	與苦共起	dukkhasahagata	accompanied by pain
'phel ba nyid du 'gro ba	令聚	ācayagāmi	accumulating, accruing
'grib pa nyid du 'gro ba	不令聚	apacayagāmī	disaccumulating, non-accruing
'phel ba nyid du 'gro ba ma yin pa dang 'grib pa nyid du 'gro ba ma yin pa	不令聚非不令聚	neva ācayagāmi na apacayagāmī	neither accumulating nor disa
slob pa nyid ma yin pa dang mi slob pa nyid ma yin pa	非學非非學	nevasekkhanāsekkha	neither training nor non-train 非學非非學.
slob pa	學	sekkha, sekha	training, trainee, learner (in th character 學 is confused sever
mi slob pa	不學	asekkha, asekha	non-training, non-trainee, nor
mthong bas spang bar bya ba ma yin pa dang bsgom pas spang bar bya ba ma yin pa	非見所斷非思惟所斷	neva dassanena na bhāvanāya pahātabba	neither to be abandoned throu
mthong bas spang bar bya ba	見所斷	dassanena pahātabba	to be abandoned through seei
spang bar bya ba	所斷	pahātabba	to be abandoned
spang bar bya ba	可斷	pahātabba	to be abandoned
bsgom pas spang bar bya ba	思惟所斷	bhāvanāya pahātabba	to be abandoned through deve
bsgom pa	思惟	bhāvanā	development, contemplative d Chinese *Vimuttimagga* usually l
mtshan nyid kyis	以相	lakkhaṇato	by way of characteristic
dngos po'i dbang gis	由處	vatthuto	by way of basis
nyams su myong ba	受持	anubhūta, anubhavati	experienced, undergone, to ex
lus las byung ba	身	kāyika	bodily
sems las byung ba	意	cetasika	mental
rang bzhin gyi dbang gis	由自性	sabhāvato	by way of intrinsic nature
bde ba'i tshor ba	樂受	sukhavedanā, sukhā vedanā	pleasant feeling

sdug bsngal gyi tshor ba	苦受	dukkhavedanā, dukkhā vedanā	unpleasant feeling
bde min sdug min tshor ba	不苦不樂受	adukkhamasukhā vedanā	neither pleasant nor unpleasa
chos kyi dbang gis	由法	dhammato	by way of states
dge ba	善	kusala	wholesome
mi dge ba	不善	akusala	unwholesome
rnam par smin pa	報	vipāka	resultant, result
bya ba	事	kiriya	functional
dbang po'i dbang gis	由根	indriyato	by way of faculties
bde ba'i dbang po	樂根	sukhindriya	faculty of pleasure
sdug bsngal gyi dbang po	苦根	dukkhindriya	faculty of pain
yid bde ba'i dbang po	喜根	somanassindriya	faculty of joy
yid mi bde ba'i dbang po	憂根	domanassindriya	faculty of distress
btang snyoms kyi dbang po	捨根	upekkhindriya	faculty of equanimity
btang snyoms	捨	upekkhā	equanimity
dkar nag gi dbang gis	由黑白	kaṇhasukkato	by way of black and white, by
dkar nag	黑白	kaṇhasukka	black and white, opposites
zang zing dang bcas pa	有漏	sāmisa	worldly
zang zing med pa	無漏	nirāmisa	unworldly
sgo'i dbang po	由門	dvārato	by way of (sense-) door
sgo	門	dvāra	door
mig gi 'dus te reg pa	眼觸	cakkhusamphassa	eye-contact
mig gi 'dus te reg pa las skyes pa'i tshor ba	從眼觸生受	cakkhusamphassajā vedanā	feeling born of eye-contact
mig gi 'dus te reg pa las skyes pa	從眼觸生	cakkhusamphassajā	born of eye-contact
rna ba'i 'dus te reg pa las skyes pa'i tshor ba	從耳觸生受	sotasamphassajā vedanā	feeling born of ear-contact

rna ba'i 'dus te reg pa las skyes pa	從耳觸生	sotasamphassajā	born of ear-contact
rna ba'i 'dus te reg pa	耳觸	sotasamphassa	ear-contact
sna'i 'dus te reg pa las skyes pa'i tshor ba	從鼻觸生受	ghānasamphassajā vedanā	feeling born of nose-contact
sna'i 'dus te reg pa	鼻觸	ghānasamphassa	nose-contact
lce'i 'dus te reg pa las skyes pa'i tshor ba	從舌觸生受	jivhāsamphassajā vedanā	feeling born of tongue-contact
lce'i 'dus te reg pa	舌觸	jivhāsamphassa	tongue-contact
lus kyi 'dus te reg pa las skyes pa'i tshor ba	從身觸生受	kāyasamphassajā vedanā	feeling born of body-contact
lus kyi 'dus te reg pa las skyes pa	從身觸生	kāyasamphassajā	born of body-contact
lus kyi 'dus te reg pa	身觸	kāyasamphassa	body-contact
yid kyi khams 'dus te reg pa las skyes pa'i tshor ba	從意界觸生受	manodhātusamphassajā vedanā,	feeling born of mind-element-
yid kyi khams 'dus te reg pa las skyes pa	從意界觸生	manodhātusamphassajā	born of mind-element-contact
yid kyi khams	意界	manodhātu	mind-element
yid kyi khams 'dus te reg pa	意界觸	manodhātusamphassa	mind-element-contact
rnam par shes pa'i khams 'dus te reg pa las skyes pa'i tshor ba	從意識界觸生受	manoviññāṇadhātusamphassajā vedanā	feeling born of mind-consciou
rnam par shes pa'i khams 'dus te reg pa	意識界觸	manoviññāṇadhātusamphassa	mind-consciousness-element-
rnam par shes pa'i khams	意識界	manoviññāṇadhātu	mind-consciousness-element
brgya dang brgyad	一百八	aṭṭhasata	one hundred and eight
'du shes pa	知	sañjāta	perceived
mig gi khams	眼界	cakkhudhātu	eye-element
gzugs kyi khams	色界	rūpadhātu	form-element
mig gi rnam par shes pa'i khams	眼識界	cakkhuviññāṇadhātu	eye-consciousness-element

rna ba'i khams	耳界	sotadhātu	ear-element
sgra'i khams	聲界	saddadhātu	sound-element
rna ba'i rnam par shes pa'i khams	耳識界	sotaviññāṇadhātu	ear-consciousness-element
sna'i khams	鼻界	ghānadhātu	nose-element
dri'i khams	香界	gandhadhātu	odour-element
sna'i rnam par shes pa'i khams	鼻識界	ghānaviññāṇadhātu	nose-consciousness-element
lce'i khams	舌界	jivhādhātu	tongue-element
ro'i khams	味界	rasadhātu	taste-element
lce'i rnam par shes pa'i khams	舌識界	jivhāviññāṇadhātu	tongue-consciousness-elemen
lus kyi khams	身界	kāyadhātu	body-element,
reg bya'i khams	觸界	phoṭṭhabbadhātu	touch-element,
lus kyi rnam par shes pa'i khams	身識界	kāyaviññāṇadhātu	body-consciousness-element
chos kyi khams	法界	dhammadhātu	mental states-element
yid kyi rnam par shes pa'i khams	意識界	manoviññāṇadhātu	mind-consciousness-element
brgya	百	sata	hundred
khyim gyi re ba la brten pa	依愛	gehasita	dependent on the household-l household-life, dependent upo means “household-life” but in taken in the sense of sensual d *gedha,* greed/desire. The Chine sense (“dependent upon desire conveys both senses, (“depend household-life”).
brten pa	依	sita	dependent on
nges par 'byung ba	出離	nekkhamma	renunciation
phyin ci log	顛倒	viparīta, vippallāsa	distorted, inverted, perverted
phyin ci ma log pa	不顛倒	aviparīta	undistorted, non-inverted, nor
----	顛倒想	viparītasaññā	distorted perception

----	不顛倒想	aviparītasaññā	undistorted perception
gnod pa	瞋恚	vyāpāda, byāpāda	ill-will, anger
rnam par 'tshe ba	害	vihiṃsa	harming, harm
mi gnod pa	不瞋恚	avyāpāda, abyāpāda	non-ill-will
'dod pa'i 'du shes	欲想	kāmasaññā	perception of sense-desire
gnod pa'i 'du shes	瞋恚想	vyāpādasaññā	perception of ill-will
rnam par 'tshe ba'i 'du shes	害想	vihimsasaññā	perception of harming
dge ba'i dbang gis	以由善	kusalato	by way of wholesomeness
mi dge ba'i dbang gis	以由不善	akusalato	by way of unwholesomeness
nges par 'byung ba'i 'du shes	出離想	nekkhammasaññā	perception of renunciation
mi gnod pa'i 'du shes	不瞋恚想	avyāpādasaññā	perception of non-ill-will
rnam par 'tshe ba med pa'i 'du shes	不害想	avihimsasaññā	perception of non-harming
rnam par 'tshe ba med pa'i	不害	avihimsa	non-harming
bdag gi rang bzhin	義性處	attabhāvavatthu	grounds of selfhood
bdag gi rang bzhin	身性處	attabhāvavatthu	ground of selfhood
bdag gi rang bzhin	身性	attabhāva	selfhood
bdag gi dngos po	身性	attabhāva	selfhood
yongs su mi shes pa	不知	apariññā, aparijānana	not fully knowing
mi sdug pa la sdug pa'i 'du shes	於不淨淨想	asubhe subhasaññā	perception of beauty in what i
sdug bsngal la bde ba'i 'du shes	於苦樂想	dukkhe sukhasaññā	perception of happiness in wh
bdag med pa la bdag gi 'du shes	於無我我想	anattani attasaññā	perception of self in what is wi
sdug pa'i 'du shes	淨想	subhasaññā	perception of beauty
bde ba'i 'du shes	樂想	sukhasaññā	perception of happiness
rtag pa'i 'du shes	常想	niccasaññā	perception of permanence

bdag gi 'du shes	我想	attasaññā	perception of self
mi sdug pa	不淨	asubha	foul, not beautiful, ugliness
sdug pa	淨	subha	beautiful, beauty
bdag med pa	無我	anattā	not-self, without self
bdag	我	attā	self
mi sdug pa'i 'du shes	不淨想	asubhasaññā	perception of foulness
sdug bsngal gyi 'du shes	苦想	dukkhasaññā	perception of suffering
mi rtag pa'i 'du shes	無常想	aniccasaññā	perception of impermanence
bdag med pa'i 'du shes	無我想	anattasaññā	perception of not-self
'dul ba	毘尼	vinaya	discipline
'dul ba'i dbang gis	以由毘尼	vinayato	by way of discipline
rung ba ma yin pa	---	akappiya	inappropriate, unsuitable, una
mi rung ba	---	akappiya	inappropriate, unsuitable, una
rung ba	---	kappiya	appropriate, suitable, allowabl
rung bar 'du shes pa	---	kappiyasaññā	perception of appropiateness
mi rung bar 'du shes pa	---	akappiyasaññā	perception of inappropiatenes
rung ba ma yin par 'du shes pa	---	akappiyasaññā	perception of inappropiatenes
dmigs pa'i dbang gis	以由事	ārammaṇato	by way of object
gzugs kyi 'du shes	色想	rūpasaññā	perception of forms
sgra'i 'du shes	聲想	saddasaññā	perception of sounds
dri'i 'du shes	香想	gandhasaññā	perception of odours
ri'i 'du shes	味想	rasasaññā	perception of tastes
reg bya'i 'du shes	觸想	phoṭṭhabbasaññā	perception of tangibles
chos kyi 'du shes	法想	dhammasaññā	perception of ideas
sgra	聲	sadda	sound

dri	香	gandha	odour
ro	味	rasa	taste
reg bya	觸	phoṭṭhabba	tangible, touchable
khams kyi dbang gis	以界	dhātuso	by way of elements
reg pa	觸	phassa	contact
sems pa	思	cetanā	volition, intention
rnam rtog	覺	vitakka	thinking, thought
rnam par dpyod pa	觀	vicāra	exploring
brtson 'grus	精進	viriya	energy
shes rab	慧	paññā	wisdom
sdom pa	蓋	nīvaraṇa	refraining, desistence, abstine 蓋, corresponds elsewhere in V obstruction," however, the Tib which corresponds to saṃvara pa = pātimokkha-saṃvara). As the Chinese and Tibetan words the original had nivāraṇa, whi PED s.v. nivāraṇa & nivāreti.
ma chags pa	不貪	alobha	non-greed
mi sdang pa	不瞋	adosa	non-hate
ma rmongs pa	不癡	amoha	non-delusion
ngo tsha ba	慚	hiri	conscience
khrel yod pa	愧	otappa	shame
'dun pa	欲	chanda	zeal, desire
mos pa	解脫	adhimokkha, adhimutti	resolve. (T32n1648_p0447c11)
btang snyoms	捨	upekkhā	equanimity
yid la byed pa	作意	manasikāra	attention, attending to
chags pa	貪	lobha	greed

zhe sdang	瞋恚	dosa	hatred
zhe sdang	瞋	dosa	hatred
gti mug	無明	moha	delusion
'dod chags dang zhe sdang dang gti mug	婬欲瞋恚癡	rāgadosamoha	greed, hatred and delusion (= t akusalamūla)
chags pa dang zhe sdang dang rmongs pa	貪瞋癡	rāgadosamoha	greed, hatred and delusion (= t akusalamūla)
'dod chags	婬欲	rāga	greed
gti mug	癡	moha	delusion
nga rgyal	慢	māna	conceit
lta ba	見	diṭṭhi	(wrong) view
rgod pa	調戲	uddhacca	agitation
rgod pa	調	uddhacca	agitation
rmugs pa	懈怠	thīna	sloth
ngo tsa med pa	無慚	ahiri	consciencelessness, lack of cor
khrel med pa	無愧	anottappa	shamelessness
mig gi rnam shes	眼識	cakkhuviññāṇa	eye-consciousness
rna ba'i rnam shes	耳識	sotaviññāṇa	ear-consciousness
sna'i rnam shes	鼻識	ghāṇaviññāṇa	nose-consciousness
lce'i rnam shes	舌識	jivhāviññāṇa	tongue-consciousness
lus kyi rnam shes	身識	kāyaviññāṇa	body-consciousness
yid kyi rnam par shes pa	意識	manoviññāṇa	mind-consciousness
ngo bo'i don	句義	vacanattha	word meaning, meaning of a w
	以句義	vacanatthato	by way of word meaning, by w
rten gyi don	句義	vacanattha	word meaning, meaning of a w
gzugs par bya ba	現	ruppati	materialises

rig pa	可受	vedayati	experiences, feels
kun du shes pa	知	sañjānāti	perceives, recognises (cf. T32n
so sor byed pa	作	abhisaṅkharoti	forms, prepares, arranges
rnam par rtog pa	解	vijānāti	knows
rnam par rtog pa	知	vijānāti	knows
rigs mthun pa'i tshogs pa	種類集	sabhāgadhammā rāsi/samūha (?)	aggregation of similar types
ris mthun pa'i chos rnams tshogs pa	法種類	sabhāgadhammā saṅgati/sāmaggi	coming together (*saṅgati, sāma*
rigs mthun pa	種類	sabhāga	similar types, classes, kinds
ris mthun pa'i chos	法種類	sabhāgadhammā	similar types of states
tshogs pa	集	rāsi, samuccaya (?)	aggregation
tshogs pa	和合	saṅgati/sāmaggi (?)	coming together, aggregation
so sor yang dag par rig pa	---	paṭisaṃvedeti	experiences, feels
za 'phrug	---	kaṇḍu	itching (Ssv digital text reads
mdze rma	癩	kuṭṭha	leprosy
gzhi'i gnas	足處	padaṭṭhāna	near cause, proximate cause, f
dngos po'i gnas	足處	padaṭṭhāna	near cause, proximate cause, f
skye ba'i gnas	足處	padaṭṭhāna	near cause, proximate cause, f
mtshan mar 'dzin pa	持相	ākāragahaṇa	grasping the aspects, grasping
mtshan ma	相	ākāra	aspect, attribute, feature, char
mngon par shes pa	神通	abhiññā	direct knowledge
'khor lo	輪	cakkaṃ	wheel
'khor lo 'phangs pa	轉輪	cakkaṃ pavattana	propelling a wheel, set going a
'phangs pa	轉	pavattana	turning, set going, propelling
phung lnga	五陰	pañcakkhandhā	five aggregates

nye bar len pa'i phung lnga	五受陰	pañcupādānakkhandhā	five aggregates subject to cling
chos kyi phung po lnga	五法陰	pañcadhammakkhandhā	five aggregates of the Dhamma
chos kyi phung po	法陰	dhammakkhandha	aggregate of the Dhamma
'dus byas kyi chos	有為法	conditioned phenomenon/ phenomena	saṅkhatadhamma
'dus byas kyi chos thams cad	一切有為法	all conditioned phenomena	sabbe saṅkhatadhammā
tshul khrims kyi phung po	戒陰	sīlakkhandha	aggregate of virtue
ting nge 'dzin gyi phung po	定陰	samādhikkhandha	aggregate of concentration
shes rab kyi phung po	慧陰	paññakkhandha	aggregate of wisdom,
rnam par grol ba'i phung po	解脫陰	vimuttikhandha	aggregate of freedom
rnam par grol ba'i ye shes mthong ba'i phung po	解脫知見陰	vimuttiñāṇadassanakkhandha	aggregate of the knowledge an
rnam par grol ba'i ye shes mthong ba	解脫知見	vimuttiñāṇadassana	knowledge and discernment o
tshul khrims	戒	sīla	virtue
skabs 'dir	於此	idha	here
mngon par 'dod	可樂	adhippeta	desirable, preferable, intended
skye mched du bsdu ba	入攝	āyatanasaṅgaha	inclusion in the sense bases
khams su bsdu ba	界攝	dhātusaṅgaha	inclusion in the elements
bden par bsdu ba	諦攝	saccasaṅgaha	inclusion in the truths, truths-
chos kyi khams	法界	dhammadhātu	the element of mental states
yid kyi rnam par shes pa'i khams	意識界	manoviññāṇadhātu	the element of mind-consciou
lam gyi bden pa	道諦	maggasacca	the truth of the path (leading t
kun 'byung gi bden pa	習諦	samudayasacca	the truth of origination (of suf instead.)
'gog pa'i bden pa	滅諦	nirodhasacca	the truth of cessation (of suffe
bsdus pa ma yin pa	非所攝	asaṅgahita	is not included

yod	有	atthi, santi	there is, there are (T32n1648_p
chos yod	有法	santi dhammā	there are states ...
dang 'brel ba	所縛	baddha	bound up with, linked with
dbang po ma yin pa dang 'brel ba	非根所縛	anindriyabaddha	not bound up with faculties
lam dang mtshungs par ldan pa	與道相應	maggasampayutta	associated with the Paths
dge sbyong gi 'bras bu	沙門果	sāmaññaphala	the fruit of recluseship
dang mtshungs par ldan pa	相應	sampayutta	associated with
btags pa	制	paññatti	designation
btags yod	制	paññatti	designation
phyogs	方	disā	directions, quarters, cardinal p
'ongs pa	犯罪	āpatti	transgression, commission of a
sbyangs pa	頭陀	dhuta	asceticism, ascetic practice, as
zad par mtshan ma	一切相	kasiṇanimitta	kasiṇa sign, sign of totality (i.e
zad par	一切	kasiṇa (= Skt kṛtsna)	totality, entirety, = the name fo consisting of colours and elem
cung zad med pa'i skye mched kyi snyoms par 'jug pa dmigs pa	無所有入定事	ākiñcaññāyatanasamāpatti-ārammaṇa	the object of the attainment of
cung zad med pa	無所有	ākiñcaññā	nothingness
cung zad med pa'i skye mched	無所有入	ākiñcaññāyatana	the base of nothingness
cung zad med pa'i skye mched kyi snyoms par 'jug pa	無所有入定	ākiñcaññāyatanasamāpatti	the attainment of the base of n
snyoms par 'jug pa	定	samāpatti	attainment, meditative attainr
'gog pa'i snyoms par 'jug pa	滅禪定	nirodhasamāpatti	attainment of cessation
'gog pa'i snyoms par 'jug pa	滅定	nirodhasamāpatti	attainment of cessation
snyoms par 'jug pa	定	samāpatti	attainment
snyoms par 'jug pa	禪定	samāpatti	attainment. (Alternative of 定. not used in relation to *nirodhas*

			jhānasamāpatti, “jhāna attainm concentration”, which are bot
yang dag pa'i rnam par rtog pa	實思惟	vijjamāna	existing (The Chinese and Tibe *bhūta + saṅkappa/māna*, which a misunderstanding of *vijjamāna*
yang dag ma yin pa'i rnam par rtog pa	不實思惟	avijjamāna	not existing
yang dag pa	實	bhūta	true, real, according to reality
yang dag ma yin pa	不實	abhūta	untrue, unreal, not according t
mig gi skye mched	眼入	cakkhāyatana	sense-base of eye
gzugs kyi skye mched	色入	rūpāyatana	sense-base of matter
rna ba'i skye mched	耳入	sotāyatana	sense-base of ear
sgra'i skye mched	聲入	saddāyatana	sense-base of sound
sna'i skye mched	鼻入	ghānāyatana	sense-base of nose
dri'i skye mched	香入	gandhāyatana	sense-base of odour
lce'i skye mched	舌入	jivhāyatana	sense-base of tongue
ro'i skye mched	味入	rasāyatana	sense-base of taste
lus kyi skye mched	身入	kāyāyatana	sense-base of body
reg bya'i skye mched	觸入	phoṭṭhabbāyatana	sense-base of tangibles
yid kyi skye mched	意入	manāyatana	sense-base of mind
chos kyi skye mched do	法入	dhammāyatana	sense-base of mental states
ni	者		is, as to, regarding.
			separative particle, nominalizi the explanation that follows it as a colon :).
nyan pa	聞	suṇāti	to hear
grag pa	鳴	ghosa	noise, sound
spyod yul	境界	visaya	sense-object

snom pa	嗅	ghāyati	to smell
myong bar byed pa	知	sāyati	to taste
ro myong bar byed pa	知味	rasaṃ sāyati	to taste a taste
reg pa	觸	phusati	to contact, to touch
sra ba	堅	kakkhaḷa	hardness
'jam pa	軟	muduka	softness
dro ba	煖	usṇa	warmth, heat
bsil ba	冷	sīta	coolness
gzugs can ma yin pa'i phung po	無色陰	arūpakkhandha	immaterial aggregate
gzugs can ma yin pa	無色	arūpa	immaterial
gzugs can ma yin pa'i phung po gsum	三無色陰	tayo arūpakkhandha	the three immaterial aggregat
phra mo'i gzugs	細色	sukhumarūpa	subtle matter
mya ngan las 'das pa	泥洹	nibbāna	quenching, extinction, nirvan
skye mched bcu gnyis	十二入	dvādasāyatanā	the twelve sense-bases
brten nas	所依	nissāya	by means of, dependent upon
dngos po gang la brten nas	處所依	vatthuṃ nissāya	which is dependent upon the b
bshad pa	說	desita	taught
rang gi ngo bo	自性	sabhāva	intrinsic nature
com ldan 'das	世尊	bhagavant	Fortunate One, Blessed one, = e
gang zag	人	puggala	person
mgo smos pas go ba	利根	tikkhindriya	sharp faculties, sharp, intellige
sgo nas	以門	dvārena	by way of the method of
sdug bsngal gyi bden pa	苦諦	dukkhasacca	truth of suffering
mgo smos pas go ba	----	ugghaṭitaññū	one who understands quickly, beginning/heading, one who u

rnam par spros pa	----	vipañcitaññū	one who understands after det
tshig la 'chel ba	----	padaparama	Pali: “one who understands th attached to the word” which w padaparama as padaparamaṭṭh
sdug pa'i 'du shes can	----	subhasaññī	one who perceives beauty
mdor bstan cing	略	saṅkhittena	in brief, concisely
mdor bsdus na	略	saṅkhittena	in brief, concisely
dbye ba byas	分別	vibhaṅga	analysis, analysing
bdag gi ngo bo dngos po	自性處	attabhāvavatthu	basis for selfhood
bdag gi ngo bo	自性	attabhāva	selfhood
nges pa skyed ba	心起	vīthippavatti, vīthicittappavatti , cittappavatti	process of mind, occurrence of
ston pa	說	desita	taught
rgas pa	老	jarā	ageing
yang	----	pi	also
'chi ba	死	maraṇa	death
mi sdug pa dang phrad pa	怨憎憎會	appiyehi sampayoga	association with those who are
mi sdug pa dang phrad pa	怨憎會	appiyehi sampayoga	association with those who are
sdug pa dang bral ba	愛別離	piyehi vippayoga	separation from those who are
mi sdug pa	怨憎	appiya	undear, one who is undear
sdug pa	愛	piya	dear, one who is dear
phrad pa	憎會	sampayoga	association
phrad pa	會	sampayoga	association
bral ba	別離	vippayoga	separation
gang 'dod pa yongs su tshol bar byed pa na mi rnyed pa de yang sdug bsngal	求不得苦	yam icchaṃ na labhati tam dukkhaṃ (or: yam p’icchaṃ na labhati tam pi dukkhaṃ)	the not getting of what is wish

gang 'dod pa yongs su tshol bar byed pa na mi rnyed pa	求不得	yam icchaṃ na labhati (or: yam p'icchaṃ na labhati)	not getting of what is wished f
'dod pa	求	icchaṃ	what is wished for
gang	----	ya	what, which
gang 'dod pa	----	yam icchaṃ	what is wished for
mi rnyed pa	不得	na labhati	not getting
ma rnyed pa	不得	na labhati	not getting
rnyed pa	得	labhati	to get, getting, to gain, to have
de yang	----	tam pi	that also
mdor bsdus pas	以略	saṅkhittena	in brief, concisely
mdor bsdus pa	略	saṅkhitta	brief, concise
sems can gyi ris	眾生種類	sattanikāya	group of beings, order of being
sems can gyi ris rnams	眾生種類諸	sattanikāyā	groups of beings, orders of bei
sems can	眾生	satta	a being, creature
ris	種類	nikāya	group, order
byung ba	起	pātubhāva	manifestation, appearance
sdug bsngal thams cad	一切苦	sabbadukkha	all suffering
nye bar sogs par byed pa	集	samudaya	origination (The Tibetan term used for *samudaya*.)
khams rnams yongs su smin pa	諸界熟	dhātunaṃ paripāka	the maturing of the elements
nyams par byed pa	失	parihāna, hāna	decline
'tsho ba	壽命	jīvita	life
dang bral ba	滅	khaya, saṅkhaya	exhaustion, destruction, dissol
'tsho ba dang bral ba	壽命滅	jīvitakkhaya, jīvitasaṅkhaya	the exhaustion of life
'jigs pa chen po byed pa	作畏怖	----	creating fear
sdug bsngal du son pa	至苦處	dukkhadhammena phuṭṭha,	coming to suffering, reaching

		dukkhappatta ?	
yongs su 'chang ba	思惟	parijjhāyana	consuming, burning (the Chine misinterpreted *jhāyana* in *parij* "considering" or "bearing in m
ngag gis brjod pa	語言	vācā palāpa	uttered by voice
phyi nang	內外	ajjhattabahiddha	internal and external
bsreg par byed pa	燒	ḍayhana	burning
sreg par byed pa	燒	ḍayhana	burning
sems kyi sdug bsngal	心苦	cetasika dukkha	mental suffering
sems kyi	心	cetasika	mental, of the mind
lus kyi sdug bsngal	身苦	kāyika dukkha	physical suffering
mi 'dod pa	不可愛	aniṭṭha	disagreeable, those who are di
'dod pa	可愛	iṭṭha	agreeable, those who are agree
'du byed dang mnyam du 'tshogs pa	共和合	saddhiṃ saṅgati	being united with, coming tog
'du byed dang bral ba	共分散	saddhiṃ asaṅgati	not being united with
mnyam du	共	saddhiṃ	together with, with
'tshogs pa	和合	saṅgati	coming together, being united
don du gnyer bar byed pa	樂	icchati, patthayati	to wishes, aspire for
bsam pa	樂	āsiṃsati, āsiṃsanā, icchati	to wish, a wish, hope
nyams pa	失	hāni, nassana	loss, losing
mi ldan pa	離	visaṃyoga, vippayutta	separation, detachment from
dngos po sdug bsngal	處苦	vatthu-dukkha or vatthuka-dukkha	basic suffering
rang rtags kyi sdug bsngal	自性苦	sabhāva-dukkha	intrinsic suffering
rang rtags	自性	sabhāva	intrinsic
sdug bsngal gyi sdug bsngal	苦苦	dukkha-dukkhatā	suffering of pain, suffering of s

yongs su 'gyur ba'i sdug bsngal	壞苦	viparināma-dukkhatā	suffering of change
'du byed kyi sdug bsngal	行苦	saṅkhāra-dukkhatā	suffering of formations
yongs su 'gyur ba	壞	viparināma	change, alteration
yang srid par byed pa	令復生	ponobhavika, ponobbhavika, punabbhavakaraṇa	causing further existence
yang srid pa	復生	punabbhava, punabhava	further existence
dga' ba'i chags pa dang ldan pa	與欲共起	nandirāgasahagata	accompanied by delight and gı
dga' ba	歡喜	nandi	delight
chags pa	欲	rāga	greed, lust
de dang de ru mngon par dga' ba can	處處喜	tatratatrābhinandinī	delighting here and there
de dang de	處處	tatratatra	here and there, anywhere
mngon par dga' ba	歡喜	abhinandinī, abhinandati	delighting, delights
'dod pa'i sred pa	欲愛	kāma-taṇhā	craving for sense-pleasure
srid pa'i sred pa	有愛	bhava-taṇhā	craving for existence
srid bral gyi sred pa	不有愛	vibhava-taṇhā	craving for annihilation
srid bral	不有	vibhava	annihilation
mngon par 'grub pa	起	nibbattati	is produced, is born
gang dang gang du	是處處	yatra yatra	wherever
mdza' ba'i rang bzhin	可愛色	piyarūpa	agreeable form
bde ba'i ngo bo	---	sātarūpa	pleasant form
ma gtogs pa	除	ṭhapetvā	except for, leaving aside
ma gtogs	除	ṭhapetvā	except for, leaving aside
rtag par lta ba	常見	sassatadiṭṭhi	eternalist view, view of eterna
chad par lta ba	斷見	ucchedadiṭṭhi	annihilationist view
rtag pa	常	sassata	eternal, eternalism

chad pa	斷	uccheda	annihilation, annihilationist
ma lus pa	無餘	asesa	without remainder
lus pa	餘	sesa	remainder
spangs pa	捨	cāga	relinquishing
nges par spangs pa	遠離	paṭinissagga	giving up, relinquishing
grol ba	解脫	mutti	deliverance, release
gnas med pa	無處	anālaya	dislodging
gnas	處	ālaya	lodging, dwelling (in the sensu
'phags pa'i lam yan lag brgyad	八正分道	aṭṭhaṅgika-ariya-magga, ariya-aṭṭhaṅgika-magga	Eightfold Noble Path, Noble Eig Noble Eightfactored Path (The magga. Aṭṭhaṅgika-ariya-magg The eight factors are: (1) yang right view, (2) yang dag pa'i rt intention, (3) yang dag pa'i ng yang dag pa'i las kyi mtha', 正 yang dag pa'i 'tso ba / yang da livelihood, (6) yang dag pa'i rt sammāvāyāma, right effort, (7 sammāsati, right mindfulness sammāsamādhi, right concent
'phags pa'i lam yan lag brgyad	八正道	aṭṭhaṅgika-ariya-magga, ariya-aṭṭhaṅgika-magga	Eightfold Noble Path, Noble Eig Noble Eightfactored Path (The magga. Aṭṭhaṅgika-ariya-magg Eightfold Noble Path, Noble Eig Noble Eightfactored Path (The magga. Aṭṭhaṅgika-ariya-magg The eight factors are: (1) yang right view, (2) yang dag pa'i rt intention, (3) yang dag pa'i ng yang dag pa'i las kyi mtha', 正 yang dag pa'i 'tsho ba, 正命, sa dag pa'i rtzol ba/yang dag pa'i effort, (7) yang dag pa'i dran p (8) yang dag pa'i ting nge 'dzin concentration.

yang dag pa'i lta ba	正見	sammādiṭṭhi	right view
yang dag pa'i rtog pa	正思惟	sammāsaṅkappa	right intention
yang dag pa'i ngag	正語	sammāvācā	right speech
yang dag pa'i las kyi mtha'	正業	sammākammanta	right action
yang dag pa'i 'tsho ba	正命	sammāājīva	right livelihood
yang dag pa'i rtzol ba/ yang dag pa'i rtsol ba	正精進	sammāvāyāma	right effort
yang dag pa'i dran pa	正念	sammāsati	right mindfulness
yang dag pa'i ting nge 'dzin	正定	sammāsamādhi	right concentration
yang dag pa	正	sammā	right, correct
rtog pa	思惟	saṅkappa	intention
ngag	語	vācā	speech
las kyi mtha'	業	kammanta	action
'tsho ba	命	ājīva	livelihood
rtsol ba	精進	vāyāma	effort, exertion
bden pa bzhi'i shes pa	四諦智	catusaccañāṇa	knowledge of the Four [Noble]
dge ba la kun du rtog pa	善思惟	kusala-saṅkappa	wholesome intention (There a
dge ba la kun du rtog pa gsum	三善思惟	tayo kusala-saṅkappa	three wholesome intentions. (S *nekkhammasaṅkappo, abyāpādas*
kun du rtog pa	思惟	saṅkappa	intentions
ngag gi nyes par spyod pa bzhi	四惡行	cattāri vacīduccaritāni, cattāri duccaritāni	the four wrong conducts of spe slandering, speaking harshely, *Vacīduccaritanti musāvādapisuṇ*
lus kyi nyes par spyod pa gsum	三惡行	tīṇi kāyaduccaritāni, tīṇi duccaritāni	the three wrong physical cond conduct. See Nidd-a I 61: Tatth pāṇātipātaadinnādānamicchāc
nyes par spyod pa	惡行	duccarita, duccaritāni	wrong conduct(s)
ldog pa	離	veramaṇī, virati, ārati	abstinence, abstaining from

log pa'i 'tsho ba	邪命	micchāājīva	wrong livelyhood
yang dag pa'i spong ba	正勤	sammappadhāna	right effort (Tibetan: “right ab interpreted as prahāṇa.)
dran pa nye bar gzhag pa bzhi	四念處	cattāro satipaṭṭhānā	the four establishments of mir mindfulness
nye bar gzhag pa	處	upaṭṭhāna	establishing, establishment
dran pa nye bar gzhag pa	念處	satipaṭṭhānā	establishments of mindfulness
bsam gtan bzhi	四禪	cattāri jhānāni	the four jhānas
bsam gtan	禪	jhāna	jhāna, meditative absorbtion
'phags pa'i lam	聖道	ariyamagga	noble path
bsgoms pa	修行	bhāvanā	developing, cultivating
'phags pa'i lam bsgoms pa	修行聖道	ariyamaggabhāvanā	developing the noble path
yang	若	yad	which, what, whatever (relativ
rnam par rtog pa	覺	vitakka	thinking, thought
de nyid la	唯於	tasmiṃ eva	regarding that very, just there
de nyid kyi	彼	tasseva	of that very
spangs pa	斷	pahāna, samuccheda	removing, eliminating, abandc
log pa	邪	micchā	wrong
log pa'i ngag	邪語	micchāvāca	wrong speech
log pa'i ngag spangs pa	斷邪語	micchāvācāppahāna	abandoning of wrong speech
log pa'i las kyi mtha' spangs pa	斷邪業	micchākammantappahāna	abandoning of wrong action
log pa'i las kyi mtha'	邪業	micchākammanta	wrong action
log pa'i 'tsho ba spangs pa	斷邪命	micchājīvappahāna	abandoning of wrong livelyhoc
log pa'i 'tsho ba	邪命	micchājīva	wrong livelyhood
-----	斷邪精進	micchāvāyāmappahāna	abandoning of wrong exertion
sems rtse gcig pa	專心	cittekaggattā	unification of mind

shes rab kyi dbang po	慧根	paññindriya	faculty of wisdom,
shes rab kyi stobs	慧力	paññābala	power of wisdom
rdzu 'phrul gyi rkang pa	如意足	iddhipāda	basis of supernormal power
dpyod pa'i rdzu 'phrul gyi rkang pa	慧如意足	vīmaṃsiddhipāda	the basis of supernormal powe
rkang pa	慧	vīmaṃsa	scrutiny
chos rnam par 'byed pa yang dag byang chub kyi yan lag	擇法覺分	dhammavicayasambojjhaṅga	factor of awakening of investig
chos rnam par 'byed pa	擇法	dhammavicaya	investigation of the Dhamma
yang dag byang chub kyi yan lag	覺分	sambojjhaṅga	factor of awakening
yang dag pa'i lta ba'i nang	內正見	ajjhatta sammādiṭṭhi	internal right view
gtogs pa	入	pariyāpanna, saṅgahita (?)	is included in
brtson 'grus kyi dbang po	精進根	vīriyindriya	the faculty of energy
brtson 'grus kyi stobs	精進力	vīriyabala	the power of energy
brtson 'grus rdzu 'phrul gyi rkang pa	精進如意足	vīriyiddhipāda	the basis of supernormal powe
'dun pa'i rdzu 'phrul gyi rkang pa	欲如意足	chandiddhipādo	the basis of supernormal powe
brtson 'grus yang dag byang chub kyi yan lag	精進覺分	vīriyasambojjhaṅga	factor of awakening of energy
shin tu sbyangs pa yang dag byang chub kyi yan lag	猗覺分	passaddhisambojjhaṅga	factor of awakening of tranqui
yang dag pa'i spong ba bzhi	四正勤	cattāri sammappadhānāni	the four right efforts (The effo guard, *saṃvarapadhānaṃ pahār anurakkhaṇāpadhānaṃ*, see D II Other Tibetan translation in Ss In Buddhist Sanskrit *padhāna* “abandoning” = *spong ba*. Elsew *bor gyur pa / gtso bor gyur pa* is u
yang dag pa'i spong ba rnam pa bzhi	四正勤	cattāri sammappadhānāni	the four right efforts (The effo guard, *saṃvarapadhānaṃ pahār anurakkhaṇāpadhānaṃ*, see D II Other Tibetan translation in Sa

			In Buddhist Sanskrit *padhāna* v "abandoning" = *spong ba*. Elsew *bor gyur pa / gtso bor gyur pa* is u
dran pa'i dbang po	念根	satindriya	the faculty of mindfulness
dran pa'i stobs	念力	satibala	the power of mindfulness
dran pa yang dag byang chub kyi yan lag	念覺分	satisambojjhaṅga	the factor of awakening of mir
ting nge 'dzin kyi dbang po	定根	samādhindriya	faculty of concentration
ting nge 'dzin gyi stobs	定力	samādhibala	power of concentration
sems kyi rdzu 'phrul gyi rkang pa	心如意足	cittiddhipāda	basis of supernormal power of
dad pa'i dbang po	信根	saddhindriya	the faculty of faith
dad pa'i stobs	信力	saddhābala	the power of faith
ting nge 'dzin yang dag byang chub kyi yan lag	定覺分	samādhisambojjhaṅga	the factor of awakening of con
dga' ba yang dag byang chub kyi yan lag	喜覺分	pītisambojjhaṅga	the factor of awakening of rap
btang snyoms yang dag byang chub kyi yan lag	捨覺分	upekkhāsambojjhaṅga	the factor of awakening of equ
byang chub kyi phyogs kyi chos sum cu rtsa bdun	三十七菩提法	sattatiṃsa bodhipakkhiyadhammā	the thirty-seven aids to awake the wings of awakening the th Cf. Paṭis-a II 482: *Bodhipakkhiyā ariyassa pakkhe bhavattā bodhip upakārabhāve ṭhitattā.*
sum cu rtsa bdun	三十七	sattatiṃsa	thirty-seven
'dus par 'gyur	成入	pariyāpanna, saṅgahita (?)	is included in
sum cu rtsa bdun	三十七	sattatiṃsa	thirty-seven
sdug bsngal 'gog par 'gro ba lam 'phags pa'i bden pa	苦滅道聖諦	dukkhanirodhagāminipaṭipadā ariyasacca, dukkhanirodhagāminī paṭipadā ariyasacca	the noble truth of the way lead
sdug bsngal 'gog par 'gro ba lam	苦滅道	dukkhanirodhagāminipaṭipadā, dukkhanirodhagāminī paṭipadā	the way leading to the cessatic

phags pa'i bden pa bzhi rnams	四聖諦	cattāri ariyasaccāni	the four noble truths
phags pa'i bden pa bzhi	四聖諦	cattāri ariyasaccāni	the four noble truths
'phags pa'i bden pa bzhi	四聖諦	cattāri ariyasaccāni	the four noble truths
smras pa	說	desita (?)	taught
ga la	何故	kasmā	why?
rgyu	因	hetu, kāraṇa	cause, reason
yongs su shes par bya ba	應知	pariññeyya	to be fully known
spang bar bya ba	應斷	pahātabba	to be abandoned
mngon du bya ba	應證	sacchikātabba	to be realized
bsgom par bya ba	應修	bhāvetabba	to be developed
tshig gi don	句義	vacanattha	word meaning, meaning of the
go rims	次第	kama	sequence
mdor bsdu ba	略	saṅkhepa	summary
dper bya ba	譬喻	upamā	simile
bsdom par bya ba	數	gaṇanā	enumeration
gcig nyid	一	ekatta	oneness
gcig pa nyid	一	ekatta	oneness
sna tshogs pa nyid	種種	nānatta	diversity
mthar chags kyis sangs rgyas par bstan pa	次第廣	?	Tibetan: serial extensive expla explanation, successive detaile serial extension, successive inc
mthar chags kyis rgyas par bshad pa	次第廣	?	Tibetan: serial extensive expla explanation, sequential detaile serial extension, successive inc *ekavidhādi*, "As to singlefold an suggest *anukkama + vitthāra.*
bsdu ba	相攝	saṅgaha	inclusion

bstan pa	所說	desita, kathita	expounded, taught
mngon du byas pa	通達	paṭivijjhati	to penetrate
de bzhin nyid	如是	tathatā, tatha	realness
mi slu ba	不異	anaññatha	non-otherwiseness
mnar ba	逼	? ābādha, pīḷana?	oppression, hurting, affliction
yongs su mnar ba	苦	? paripīḷana ?	torment, oppression (Tibetan) T32n1648_p0452a15)
yongs su gzir ba	苦	? paripīḷana ?	torment, oppression (Tibetan) T32n1648_p0452a16)
bskyed pa	因	uppāda ?	origination, causing, arisng
dam pa	第一	parama, uttama ?	supreme, highest
nyes pa	過患	ādīnava	disadvantage, danger
thabs	方便	upāya	means, skilful means
gzir ba	逼惱	pīḷana	oppression, harassment
kun du gdung ba	惱	santāpa	torment
'phen par byed pa	聚	āyuhana	accumulation
kun du tshogs pa	和合	saṃyoga	bondage
yongs su spags pa	著	palibodha	obstruction
kun du spags pa	著	palibodha	obstruction
nges par 'byung ba	出離	nissaraṇa	escape
dben pa	寂寂	viveka	seclusion
mi 'chi ba	醍醐	amata	deathless
nges par 'byin par byed pa	乘	niyyāna	leading out
yang dag par thob par byed pa	令到	sampāpaka, sampāpeti	causing to reach
lhag pa'i bdag pa	依	ādhipateyya	authority
rags pa'i don gyis	以麁義	oḷārikaṭṭhena	in the sense of being gross, in t

---	證	viññeyya ?	evident
bstan	說	vutta	said, stated
bstan pa	說	vutta	said, stated
dang po ... bstan	初說	pubbe vutta, pubbe vuccati	stated first, said first, said abov
'dis	以此	imehi ?	through these
skyed par byed pa	生	nibbatta	produced
kun 'byung 'di 'gags pa	集滅	samudayanirodha	the cessation of origination
sman pa mkhas pa	明了醫	kusala bhisakka	skilful physician
sman pa	醫	bhisakka	physician
mkhas pa	明了	kusala	skilful
nad	病	roga	disease
sman	藥	bhesajja	medicine
byang ba	盡	vūpasama	curing, cure, allaying (of a dise
nad byang ba	病盡	rogavūpasama	the curing of disease, the endi
yongs su tshol ba	----	pariyesati	to seek, to search for, to invest
'jug par byed pa	令生	pavattaka	causing occurence
ldog pa	止	nivatti	non-occurrence
ldog par byed pa	令止	nivattaka	causing non-occurrence
nyon mongs pa spangs pa	斷煩惱	kilesapahāna	the abandoning of afflictions
spangs pa	斷	pahāna	the abandoning
nyon mongs pa spong ba'i thabs	斷方便	pahānupāya	the means for abandoning
sdug bsngal rnam par bzhag pa	苦能起	dukkhavavatthāna	definition of suffering, determ
rnam par bzhag pa	能起	vavatthāna	definition, determination
'jig tshogs la lta ba yang dag par 'joms pa	---	sakkāyadiṭṭhisamugghāta	the removing of identity-view

yang dag par 'joms pa	---	samugghāta	removing, uprooting
'jig tshogs la lta ba	身見	sakkāyadiṭṭhi	identity-view, personality viev
----	身見門	sakkāyadiṭṭhippamukha	headed by identity-view, with
kun 'byung rnam par bzhag pa	集能起	samudayavavatthāna	definition of origination
'gog pa rnam par bzhag pa	滅能起	nirodhavavatthāna	definition of cessation
lam rnam par bzhag pa	道能起	maggavavatthāna	definition of the path
sgo	門	pamukha	heading, front, at the front
chad pa'i lta ba yang dag par 'joms pa	----	ucchedadiṭṭhisamugghāta	removing of annihilation-view
chad pa'i lta ba	斷見	ucchedadiṭṭhi	annihilation-view
bya ba ma yin pa'i lta ba	----	akiriyadiṭṭhi	inaction-view
dug gi sdong po	毒樹	visarukkha	poison-tree
sa bon bsregs pa	燒種	----	burning the seed
bsregs pa	燒	----	burning
tshu rol	此岸	orimatīra	this shore
dogs pa dang bcas pa	有苦	sāsaṅka	dangerous, with danger, dread
'jigs pa dang bcas pa	有怖畏	sappaṭibhaya	fearful, with fear
dogs pa	苦	āsaṅka	danger, suspicion, apprehensic 有苦, *sāsaṅka*.)
'jigs pa	怖畏	paṭibhaya	fear
dang bcas pa	有	sa-	with ... (Used in compounds.)
chu bo	流	ogha	stream
gru	船	nāva	boat
'jigs pa med pa	無怖	appaṭibhaya	without fear
khur khur ba	擔擔	?? bhārabharaṇa, bhārabharita ??	the bearing of a burden ? (Perh original text.)

khur len pa	取擔	bhārādāna	taking up of a burden
khur bor ba	置擔	bhāranikkhepana	laying down of a burden
khur bor ba'i thabs	置擔方便	bhāranikkhepanūpāya	means of laying down a burde
len pa	取	ādāna	taking up
bor ba	置	nikkhepana	laying down
khur	擔	bhāra	burden, load
khur ba	擔	bhāra, bharaṇa ?	burden, bearing
ngag bden pa	語諦	vācā-sacca	speech truth
so sor bden pa	各各諦	puthu-pacceka-sacca, or pacceka-sacca	manifold individual truth, indi
don dam pa'i bden pa	第一義諦	paramattha-sacca	absolute truth, ultimate truth
so sor	各各	puthu-pacceka or pacceka	manifold individual, individua
don dam pa	第一義	paramattha	ultimate sense, absolute
mi bden pa	不實	abhūta	untrue
bden pa kho na smra	實語	bhūtavacana, bhūtavādi	true speech, true words, speak
mi bden pa ni ma yin	非不實	na abhūta	not untrue
lta bar song ba	入諸見	diṭṭhigatika or diṭṭhigata	(wrong) view, entering into wr
brdzun	妄語	mosa, musa	false
rmongs pa'i chos	愚癡法	mosadhamma	of a delusive nature, delusive
rmongs pa med pa	----	amosadhamma	not of a delusive nature, not d
'phags pa rnams	聖人	ariyā	noble ones
bsgom par bya ba	所修行	bhāvetabba	to be developed
'phags pa rnams kyi bsgom par bya ba	聖人所修行	ariyehi bhāvetabba	to be developed by the noble o
mngon par 'dod pa	所樂	adhippeta	is preferred, is preferable, is in
sa gsum	三地	tebhūmi	the three planes (of existence)

			sphere, *rūpāvacara,* the materia sphere, T32n1648_p0445a18, et
dge ba dang mi dge ba dang lung ma bstan gyi chos rnams	善不善無記法	kusalākusalabyākatā dhammā	wholesome, unwholesome and
dge ba dang mi dge ba dang lung du ma bstan pa'i chos	善不善無記	kusalākusalabyākatā dhammā	wholesome, unwholesome and
dge ba dang mi dge ba dang lung du ma bstan pa	善不善無記	kusalākusalabyākata, kusalākusalavyākata	wholesome, unwholesome and
lung du ma bstan pa	無記	abyākata, avyākata	indeterminate
dge ba dang mi dge ba	善不善	kusalākusala	wholesome and unwholesome
lung ma bstan gyi chos rnams	無記法	abyākatā dhammā	indeterminate states
sred pa spangs pa	----	taṇhāppahāna, taṇhāpahāna	the abandoning of craving
'phags pa'i lam yan lag brgyad	八分道	aṭṭhaṅgika ariyamagga, aṭṭhaṅgika magga	the eight-factored noble path ((Chinese). (Both forms are four normal Pali form is *ariya aṭṭhan*
yan lag brgyad	八分	aṭṭhaṅgika	eight-factored
lhag ma nyon mongs pa	餘煩惱	avasesā kilesā	other afflictions, remaining af
sdug bsngal bden pa	苦諦	dukkhasacca	the truth of suffering
kun 'byung bden pa	集諦	samudayasacca	the truth of origination
'gog pa'i bden pa	滅諦	nirodhasacca	the truth of cessation
lam gyi bden pa	道諦	maggasacca	the truth of the way
lung ma bstan gyi chos	無記法	abyākatā dhammā	indeterminate states
srid pa'i ro myong ba	有氣味	bhavassāda	satisfaction in existence, enjoy
ro myong ba	氣味	assāda	enjoyment, satisfaction
srid par kun du sbyor ba	有結使	bhavasaṃyojana	the fetter of existence, the bon
srid pa kun du sbyor ba	有結使	bhavasaṃyojana	the fetter of existence, the bon ba)
gtso bor gyur pa'i don gyis	---	padhānaṭṭhena	in the principal sense

gtso bor gyur pa	---	padhāna	chief, principal (= Sanskrit *pra*
sa gsum gyi dge ba'i chos rnams	三地善法	tebhūmike kusalā dhammā ?	the wholesome states of the th
srid pa'i ro myong ba don du gnyer ba	覓有氣味	bhavassādagadhita ?	desiring satisfaction in existen
srid pa skyed pa	令起有	bhavaṃ nibbatteti ??	generating existence, gives ris
yongs su 'gyur ba	有邊	pariyanta	finitude
sdud par byed pa	聚	āyuhana	accumulation
rnam pa bzhi	四行	catubbidha, catuvidha	four ways
bden pa'i don gyis	以諦義	saccaṭṭhena	in the sense of truth
de bzhin gyi don gyis	以如義	tathaṭṭhena	in the sense of realness
chos kyi don gyis	以法義	dhammaṭṭhena	in the sense of doctrine
gzugs can ma yin pa	無色	arūpa	immaterial
sdug bsngal shes par bya ba	苦諦可知	dukkhasaccaṃ pariññeyyaṃ (Chinese), dukkhaṃ pariññeyyaṃ (Tibetan)	the truth of suffering is to be k known (Tibetan)
kun 'byung spang bar bya ba	集諦可斷	samudayasaccaṃ pahātabbaṃ (Chinese), samudayo pahātabbo (Tibetan)	the truth of origination is to be be abandoned (Tibetan)
gog pa mngon du bya ba	滅諦可證	nirodhasaccaṃ sacchikātabbaṃ (Chinese), nirodho sacchikātabbo (Tibetan)	the truth of cessation is to be r realized (Tibetan)
lam bsgom par bya ba	道諦應修	maggasaccaṃ bhāvetabbaṃ (Chinese), maggo bhāvetabbo (Tibetan)	the truth of the path is to be d developed (Tibetan)
rnam par shes pa dang ldan pa'i lus	有識身	saviññāṇakakāya	the body endowed with consci
rnam par shes pa dang ldan pa	有識	saviññāṇaka	endowed with consciousness
nga'o snyam pa'i nga rgyal	我慢	asmimāna	conceit “I am”
nga'o snyam pa'i nga rgyal spangs pa	----	asmimāna pahāna	the abandoning of the conceit
lus su gtogs pa dran pa	念身	kāyagatāsati	recollection of the body, mind

zhi gnas dang lhag mthong	奢摩他毘婆舍那	samathavipassanā	serenity and insight
mi dge ba'i rtsa ba gsum	三不善根	tayo akusalamūlā	the three roots of unwholesom lobha, dosa, moha)
tshul khrims dang ting nge 'dzin dang shes rab	戒定慧	sīlasamādhipaññā	virtue, concentration and wisd
bdag gi ngo bo'i dngos po	身性處	attabhāvavatthu	ground for selfhood
bdag gi ngo bo'i dngos po bzhi	四身性處	cattāri attabhāva-vatthūni	the four grounds for selfhood
bdag gi ngo bo dngos po	身性處	attabhāvavatthu	basis for selfhood
bdag gi ngo bo	身性	attabhāva	selfhood
phyin ci log bzhi	四顛倒	cattāro vipallāsa	of the four distortions, namely the impermanent (*anicca*, 無常 (*dukkha*, 苦), and beauty (*subha* (*attā*, 我) in without self (*anatta*
'gro ba lnga	五趣	pañca gatiyo	five destinations (hell, animal- niraya, tiracchānayoni, pettivi
sgrib pa lnga	五蓋	pañca nīvaraṇāni	the five hindrances: sense-desi sloth and torpor (*thīna-middha* kukkucca), uncertainty (*vicikicc*
dbang po lnga	五根	pañcindriyāni	the five faculties (the faculties concentration and wisdom; *sad samādhindriya, paññindriya*); or tongue, body, *cakkhundriya, sot kāyindriya*); or the five facultie equanimity, *sukhindriya, dukkh domanassindriya, upekkhindriya.*
reg pa'i skye mched drug	六觸入	cha phassāyatanāni	the six bases of contact (eye, e phassāyatanaṃ, sotaṃ phassā phassāyatanaṃ, kāyo phassāya
reg pa'i skye mched	觸入	phassāyatana	base of contact
yid kyi 'dus te reg pa	---	manosamphassa	mental contact (not found in V equivalent is 意觸.
sred pa'i tshogs	愛身	taṇhākāyā	groups of craving

gzugs kyi sred pa	---	rūpataṇhā	craving for forms
sgra'i sred pa	---	saddataṇhā	craving for sounds
dri'i sred pa	---	gandhataṇhā	craving for scents
ro'i sred pa	---	rasataṇhā	craving for tastes
reg bya'i sred pa	---	phoṭṭhabbataṇhā	craving for touches
chos kyi sred pa	---	dhammataṇhā	craving for mental states
nang gi chos	---	ajjhatta dhamma	internal dhamma
rjes su lta ba	---	anupassī	contemplating, observing
kun du skye ba la rjes su lta ba'am chos la chos dang mthun par lta zhing gnas pa	---	samudayadhammānupassī dhammesu viharati	to dwell contemplating the nat
kun du skye ba	---	samudaya	origination, arising
chos la chos kyi rjes su lta zhing gnas pa	---	dhammesu dhammānupassī viharati	to dwell contemplating dhamr
rjes su lta zhing gnas pa	---	anupassī viharati	to dwell contemplating
gnas pa	---	viharati	to dwell, abide
rjes su lta zhing	---	anupassī	contemplating
'gag pa'i chos la rjes su lta ba	---	vayadhammānupassī	he contemplates the nature of
skye ba dang 'gag pa la rjes su lta zhing gnas pa	---	samudayavayadhammānupassī dhammesu viharati	to dwell contemplating the nat
skye ba dang 'gag pa	---	samudayavaya	arising and falling away
'gag pa	---	vaya	falling away, ceasing
skye ba dang 'gag pa la rjes su lta	---	samudayavayadhammānupassī	contemplating the nature of ar
rnam par shes pa'i gnas pa bdun	七識住	satta viññāṇaṭṭhitiya	seven stations of consciousnes

The seven stations are: 1. the s
and varied perceptions, namel
beings in the states of woe (*sat
manussā ekacce ca devā ekacce cc
have varied bodies and identic
the company of Brahmā who h
ekattasaññino seyyathāpi devā br

			station of beings who have ide namely, the radiant deities (*sa* *devā ābhassarā*). 4. the station c identical perceptions, namely, *ekattasaññino seyyathāpi devā su* have entered upon the base of *samatikkamā paṭighasaññānaṃ a* *amanasikārā 'ananto ākāso'ti ākā* beings who have entered upon (*sattā sabbaso ākāsānañcāyatana* *viññāṇañcāyatanūpagā*). 7. the s upon the base of nothingness (*samatikkamma 'natthi kiñcī'ti ākı*
rnam par shes pa'i gnas pa	識住	viññāṇaṭṭhitiya	station of consciousness The different stations, consisti different types of beings, wher itself and causes rebirth. *Viññā* commentaries as "the conditio consciousness, which are just t consciousness." (*viññāṇaṭṭhitiy* *saviññāṇakā khandhā eva,* Paṭis- shes pa'i gnas pa bdun, 七識住
yod	---	santi	there are
sems can lus tha dad pa 'du shes tha dad pa	---	sattā nānattakāyā nānattasaññino	beings with varied bodies and
lus tha dad pa 'du shes tha dad pa	---	nānattakāyā nānattasaññino	varied bodies and varied perce
lus tha dad pa	---	nānattakāyā	varied bodies, varied bodies
pa 'du shes tha dad pa	---	nānattasaññino	varied perceptions
lus tha dad la 'du shes gcig pa nyid	---	nānattakāyā ekattasaññino	varied bodies and identical per
'du shes gcig pa nyid	---	ekattasaññī	identical perception, identical
lus gcig nyid yin la 'du shes tha dad pa	---	ekattakāyā nānattasaññino	identical body, varied percepti
lus gcig nyid	---	ekattakāyā	identical body, identical body
lus gcig la 'du shes gcig pa	---	sattā ekattakāyā ekattasaññino	identical bodies and identical p
ci yang med pa	---	natthi kiñci	there isn't anything
mi rnams dang lha kha cig	---	manussā ekacce ca devā ekacce	some humans and deities

		ca	
'di ltar	---	seyyathāpi	like, as
kha cig	---	ekacca	certain
lha	天	deva	deity
lha rnams	天	devā	deities
dang por byung ba	---	paṭhamābhinibbatta	reborn first, rearise first
byung ba	---	abhinibbatta	reborn, rearise
'od gsal gyi lha rnams	光耀天	ābhassarā devā	radiant deities
'od gsal	光耀	ābhassara	radiant
dge rgyas kyi lha rnams	---	subhakiṇhā devā	lustrous deities
dge rgyas	---	subhakiṇha	lustrous
tshangs ris	梵身	brahmakāyika	the company of Brahmā
tshangs ris kyi lha	梵身天	brahmakāyikā devā	the deities in the company of B
tshangs ris kyi lha dang por byung ba rnams	---	brahmakāyikā devā paṭhamābhinibbattā	deities of the company of Brah
bag la nyal bdun	七使	satta anusayā	the seven latent tendencies. (1) 'dod pa'i 'dod chags bag la tendency of greed for sense-pl (2) khong khro bag la nyal, 瞋恚 aversion; (3) nga rgyal bag la nyal, 慢使, conceit; (4) lta ba bag la nyal, 見使, diṭṭ views); (5) the tshom bag la nyal, 疑使 uncertainty; (6) srid pa'i 'dod chags bag la n tendency of the desire for exis (7) ma rig pa bag la nyal, 無明使 ignorance.
byang chub yan lag bdun	七菩提分	satta sambojjhaṅgā	the seven factors of awakening

			(1) dran pa yang dag byang chu satisambojjhaṅga, the factor o (2) chos rnam par 'byed pa yar 分, dhammavicayasambojjhaṅ of the Dhamma; (3) brtson 'grus yang dag byan dag byang chub kyi yan lag, 精 awakening of energy; (4) dga' ba yang dag byang chu pītisambojjhaṅga, the factor o (5) shin tu sbyangs pa yang da passaddhisambojjhaṅga, factor (6) ting nge 'dzin yang dag bya samādhisambojjhaṅga, the fac (7) btang snyoms yang dag bya upekkhāsambojjhaṅga, the fac
log pa brgyad	八邪邊	aṭṭha micchattā	eight wrongnesses: (1) log par micchādiṭṭhi, wrong view (2) log par kun du rtog pa or lo micchāsaṅkappa, wrong inten (3) log pa'i ngag, 邪語, micchā (4) log pa'i las kyi mtha', 邪業, (5) log pa'i 'tsho ba, 邪命, micc (6) log pa'i rtsol ba, 邪精進, mi (7) log pa'i dran pa, 邪念, micc (8) log pa'i ting nge 'dzin , 邪定 concentration
log pa'i lta ba	邪見	micchādiṭṭhi	wrong view
log pa'i rtog pa	邪思惟	micchāsaṅkappa	wrong intention
sems can gyi gnas dgu	九眾生居	nava sattāvāsā	the nine abodes of beings. T32n1648_p0456c12. The nine have varied bodies and varied deities and some beings in the *nānattasaññino, seyyathāpi manu* the abode of beings who have

			namely, the deities in the com *sattā nānattakāyā ekattasaññino paṭhamābhinibbattā*). 3. the abo and varied perceptions, namel *nānattasaññino seyyathāpi devā* have identical bodies and iden deities (*sattā ekattakāyā ekattas* the abode of deities who are be *appaṭisaṃvedino, seyyathāpi dev* who have entered upon the ba *samatikkamā paṭighasaññānaṃ amanasikārā 'ananto ākāso'ti ākā* beings who have entered upon (*sattā sabbaso ākāsānañcāyatana viññāṇañcāyatanūpagā*). 8. the *a* the base of nothingness (*sattā s samatikkamma 'natthi kiñcī'ti āk* beings who have entered upon non-perception (*sattā sabbaso ā nevasaññānāsaññāyatanūpagā*).
sems can gyi gnas	眾生居	sattāvāsa	abode of beings
sred pa'i rtsa ba can gyi chos dgu	九愛根法	nava taṇhāmūlakā dhammā	nine states rooted in craving
sred pa'i rtsa ba can	愛根	taṇhāmūlaka	rooted in craving
sred pa'i rtsa ba can gyi chos	愛根法	taṇhāmūlaka dhamma	state rooted in craving
tshul bzhin yid la byed pa'i rtsa ba can gyi chos dgu	九正作意根法	nava yonisomanasikāramūlakā dhammā	nine states rooted in reasoned These are nine states that arise given reasoned attention to, i.e insight. as impermanent, suffe rapture, tranquillity, happines sufferering, its origation, its ce cessation. Paṭis I 86: Nava yoniso manasil manasikaroto pāmojjaṃ jāyati kāyo passambhati, passaddhak samādhiyati, samāhitena citte dukkhasamudayo ti ... ayaṃ du dukkhanirodhagāminī paṭipad
tshul bzhin yid la byed pa'i rtsa ba can gyi chos	正作意根法	yonisomanasikāramūlakā dhammā	states rooted in reasoned atter
tshul bzhin yid la byed pa'i rtsa ba	正作意根	yonisomanasikāramūlakā	rooted in reasoned attention

can			
tshul bzhin yid la byed pa	正作意	yonisomanasikāra	reasoned attention
phyogs bcu'i 'du byed rnams	十方行	dasasu disāsu saṅkhārā	formations in the ten directior
phyogs bcu'i 'du	十方	dasasu disāsu	in the ten directions
phyogs bcu	十方	dasa disā	ten directions
byed rnams	行	saṅkhārā	formations (plural)
rnam pa gcig gis	以一種	ekavidhena	of one kind, as singlefold
rnam pa gnyis kyis	以二種	duvidhena	of two kinds, as twofold
rnam pa gsum gyis	以三種	tividhena	of three kinds, as threefold
rnam pa bzhis	以四種	catubbidhena	of four kinds, as fourfold
rnam pa lngas	以五種	pañcavidhena	of five kinds, as fivefold
rnam pa drug gis	以六種	chabbidhena	of six kinds, as sixfold
rnam pa bdun	以七種	sattavidhena	of seven kinds, as sevenfold
rnam pa brgyad kyis	以八種	aṭṭhavidhena	of eight kinds, as eightfold
rnam pa dgu	以九種	navavidhena	of nine kinds, as ninefold
rnam pa bcus	以十種	dasavidhena	of ten kinds, as tenfold
yang dag pa brgyad	八正分	aṭṭha sammattā	the eighth rightnesses
			They are: (1) yang dag pa'i lta yang dag pa'i rtog pa, 正思惟, yang dag pa'i ngag, 正語, samr las kyi mtha', 正業, sammākan 'tso ba / yang dag pa'i 'tsho ba yang dag pa'i rtzol ba/yang da right effort, (7) yang dag pa'i c mindfulness (8) yang dag pa'i right concentration.
lnga pa	第五	pañca	fifth
drug pa	第六	chaṭṭha	sixth

bdun pa	第七	sattama	seventh
'du shes bcu	十想	dasa saññā	ten perceptions
mi rtag pa'i 'du shes	---	aniccasaññā	perception of impermanence
don med pa'i 'du shes	---	anattasaññā	perception of not self. (The Tib misinterpreted as *anartha*, and saṃjñā
mi sdug pa'i 'du shes	---	asubhasaññā	perception of the foul
skyon dang bcas pa'i 'du shes	---	ādīnavasaññā	perception of disadvantage
srog chags kyi 'du shes	---	pahānasaññā	perception of abandoning (The *pāṇa*, "creature." This is due to *pahāna,* "abandoning," in the P
'dod chags dang bral ba'i 'du shes	---	virāgasaññā	perception of dispassion
'gog pa'i 'du shes	---	nirodhasaññā	perception of cessation
'jig rten thams cad la mngon par dga' ba ma yin pa'i 'du shes	---	sabbaloke anabhiratisaññā, sabbaloke anabhiratasaññā	perception of non-delight tow
'du byed thams cad la mngon par mi dga' ba'i 'du shes	---	sabbasaṅkhāresu anicchāsaññā	perception of not-wishing tow dislike towards all formations
dbugs phyi nang du rgyu ba'i 'du shes	---	ānāpāna-saññā	perception of breathing (The P "mindfulness of breathing.")
skyon dang bcas pa	---	ādīnava	disadvantage, danger
'jig rten thams cad	---	sabbaloka	the whole world
'jig rten thams cad la	---	sabbaloke	regarding/towards/in the who
'du byed thams cad la	---	sabbasaṅkhāresu	regarding/towards/in all form
mngon par dga' ba ma yin pa	---	anabhirati, anabhirata	non-delight, dissatisfaction
mngon par dga' ba ma yin pa'i 'du shes	---	anabhiratisaññā, anabhiratasaññā	non-delight in the whole world world
mngon par mi dga' ba	---	anicchā	dislike, not-wishing
mngon par mi dga' ba'i 'du shes	---	anicchāsaññā	perception of dislike, perceptio
dbugs phyi nang du rgyu ba	---	ānāpāna	breathing, inhalation and exha

phung por bsdu ba	陰攝	khandhasaṅgaha	inclusion into the aggregates
skye mched du bsdu ba	入攝	āyatanasaṅgaha	inclusion into the sense-bases
khams su bsdu ba	界攝	dhātusaṅgaha	inclusion into the elements
phung po lngas bsdus pa	五陰所攝	pañcahi khandhehi saṅgahita	included in the five aggregates
phung po lnga	五陰	pañca khandha	the five aggregates
skye mched bcu gnyis kyis bsdus pa	十二入所攝	dvādasahāyatanehi saṅgahita	included in the twelve sense-b
bsdus pa	所攝	saṅgahita	included
phung pos bsdus pa ma yin pa	非陰所攝	khandhehi asaṅgahita	not included in the aggregates
khams bco brgyad kyis bsdus pa	十八界所攝	aṭṭhārasahi dhātūhi saṅgahita	included in the eighteen eleme
khams bco brgyad	十八界	aṭṭhārasa dhātuyo	the eighteen elements.

The eighteen elements are:

(1) mig gi khams, 眼界, cakkhu

(2) gzugs kyi khams, 色界, rūp

(3) mig gi rnam par shes pa'i kh
eye-consciousness-element;

(4) rna ba'i khams, 耳界, sotad
saddadhātu, sound-element;

(5) rna ba'i rnam par shes pa'i
consciousness-element;
(6) sna'i khams, 鼻界, ghānadh
(7) dri'i khams, 香界, gandhad
(8) sna'i rnam par shes pa'i kh
nose-consciousness-element;
(9) lce'i khams , 舌界 , jivhādh
(10) ro'i khams , 味界, rasadh
(11) lce'i rnam par shes pa'i k
tongue-consciousness-element
(12) lus kyi khams , 身界, kāya
(13) reg bya'i khams , 觸界, ph
(14) lus kyi rnam par shes pa'i
body-consciousness-element;
(15) yid kyi khams, 意界, the

(16) rnam par shes pa'i khams,
consciousness-element;

			(17) chos kyi khams, 法界, dha (18) yid kyi rnam par shes pa' mind-consciousness-element.
bden pa gsum	三諦	tīṇi saccāni	three truths (out of the four no
dmigs par byas nas	作事	ārammaṇaṃ katvā, ārammaṇaṃ karoti	having made the object, makes
mya ngan las 'das pa dmigs par byas nas	作泥洹事	nibbānaṃ ārammaṇaṃ katvā/karoti	having made Nibbāna the obje
'das	起	vuṭṭhāna, vuṭṭhāti	emerging, emergence
'du byed thams cad	一切諸行	sabbasaṅkhāra	all formations
mtshan ma'i 'du byed thams cad	一切諸行相	sabbasaṅkhāranimitta	the sign of formations
rigs spyod ye shes	性除智	gotrabhuñāṇa	change-of-lineage-knowledge
rigs za ye shes	性除智	gotrabhuñāṇa	change-of-lineage-knowledge
rigs spyod	性除	gotrabhu	change-of-lineage, adoption
rigs za	性除	gotrabhu	change-of-lineage, adoption
rigs	性	gotta	lineage, clan
zil gyis gnon pa	除	abhibhavana	overcoming, vanquishing
don	義	attha	meaning, sense
brjod par bya	名	nāma	is called
'jug pa	生	pavatti	occurence
mi skye ba	無生	anuppāda	non-arising
mi skye ba	不生	anuppāda	non-arising
ldang	起	vuṭṭhāna	emergence
'jug	轉	vivaṭṭana	turning away
ldang 'jug gi shes rab	起轉慧	vuṭṭhānavivaṭṭane paññā	wisdom regarding emergence
ldang zhing 'jug pa'i shes rab	起轉慧	vuṭṭhānavivaṭṭane paññā	wisdom regarding emergence
'jug pa	轉	vivaṭṭana	turning away

ming gi rnam grangs kyi tshig	總語言	adhivacana ?	epithet, synonym
yid la byed pa	引	ābhoga, samannāhāra	attending to
yongs su shes pa	知	pariññā	fully knowing
sdug bsngal yongs su shes pa	知苦	dukkhapariññā	fully knowing suffering
kun 'byung spangs pa	斷集	samudayapahāna	abandoning origination
'gog pa mngon du byas pa	作證滅	nirodhasacchikiriya	realizing cessation
lam bsgoms pa	修道	maggabhāvana	developing the path
mngon du byas pa	作證	sacchikiriya	realizing
yongs su shes pa'i mngon rtogs	智分別	pariññābhisamaya	comprehension through full k
spangs pa'i mngon rtogs	分別斷	pahānābhisamaya	comprehension through aband
mngon du byas pa'i mngon rtogs	作證分別	sacchikiriyābhisamaya	comprehension through realiz
lam bsgoms pa'i mngon rtogs	修道分別	maggaṃ bhāvanābhisamaya	comprehension through devel T32n1648_p0457b06
byang chub kyi phyogs kyi chos	菩提法	bodhipakkhiyā dhammā	the states that are requisites o aids to awakening
rgyun du zhugs pa'i lam shes pa	須陀洹道智	sotāpattimaggañāṇa	Path-knowledge of Stream-ent
rgyun du zhugs pa'i lam	須陀洹道	sotāpattimagga	Path of Stream-entry
lam shes pa	道智	maggañāṇa	Path-knowledge
rgyun du zhugs pa	須陀洹	sotāpatti, sotāpanna	Stream-entry, Stream-enterer
'chi med	醍醐	amata	deathless
mthar thug pa	邊	pariyanta	end, limit
srid pa'i mthar thug pa	有邊	bhavapariyanta	the end of existence
sngon ma yin cing phyis ma yin pa	非初非後	apubbaṃ acarimaṃ	simultaneously, neither before
sngon ma yin cing phyis ma yin pa	不初不後	apubbaṃ acarimaṃ	simultaneously, neither before
sngon ma yin phyis ma yin pa	非初非後	apubbaṃ acarimaṃ	simultaneously, neither before

sngon min phyis min	非初非後	apubbaṃ acarimaṃ	simultaneously, neither before
mngon du rtogs	分別	abhisamaya	comprehension
mngon du rtogs pa	分別	abhisamaya	comprehension
dper	譬喻	upama	simile
'di ltar	如	yathā	like, as
gru	船	nāvā	boat
chu	水	jala	water
skad cig la	於一剎那	ekakkhaṇe	in one moment
byed	作	karoti	to perform, to carry out, to do,
bya ba	事	kicca	function, duty
tshu rol gyi 'gram	此岸	orimaṃ tīraṃ	this shore, this bank
tshu rol gyi 'gram 'dor ba	捨此岸	orimaṃ tīraṃ jahati	to abandon this shore
'dor ba	捨	jahati, pajahati	to abandon, to leave
pha rol 'gram thob pa	到彼岸	pārimaṃ tīraṃ pāpeti	to reach the further shore
pha rol 'gram	彼岸	pārimaṃ tīraṃ	the further shore
thob pa	到	pāpeti, appeti	to reach
chu'o gcod pa	------	sotaṃ chindati	to cut through the stream, to c
snod rnams bsgrod pa	度物	bhaṇḍaṃ vahati	to carry goods
snod	物	bhaṇḍaṃ	goods, wares
sgron ma	燈	padīpa	lamp
sdong bu sreg pa	------	vaṭṭiṃ jhāpeti	burn the wick
sreg pa	------	jhāpeti	burn
bsreg pa	------	jhāpeti	burn
sdong bu	炷	vaṭṭiṃ	wick
mun pa sel ba	除闇	andhakāraṃ vidhamati	to dispel darkness

snum zad pa	令油消	sinehaṃ pariyādiyati	to consume oil
snang ba ston pa	令光明起	ālokaṃ vidaṃseti	to manifest light
snang ba	光明	āloka	light
ston pa	令起	vidaṃseti, pātukaroti	to manifest, to show
snum	油	sineha	oil
zad pa	令消	pariyādiyati	use up, exhaust
gzugs su rtogs pa rnams ston pa	令現色	rūpagatāni nidassiyati	to show forms
ston pa	令現	nidassiyati	to manifest, to show
mun pa'i rnam pa 'joms pa	除闇	andhakāraṃ vidhamati	to dispel darkness
mun pa'i rnam pa	闇	andhakāra	darkness
'joms pa	除	vidhamati	to dispel
bsil ba 'gog par byed pa	令滅寒	sītaṃ paṭippassambheti	to allay cold
bsil ba	寒	sīta	cold
'gog par byed pa	令滅	paṭippassambheti	to allay
snang ba ston par byed pa	令起光明	ālokaṃ dasseti	to manifest light
ston par byed pa	令起	dasseti	to manifest
bden pa mngon par rtogs pa	分別諦	saccābhisamaya	comprehension of the Truths
mnyam du rtogs pa	和合	samadhigacchati ?	combining, converging, comin
de'i dus su	於此時	tasmiṃ samaye	at that time, at that occasion, T
bdag po'i don gyis	依義	ādhipateyyaṭṭhena	in the sense of authority, in th T32n1648_p0457c06
bdag po'i don gyis	依	ādhipateyya	authority, dominance, T32n16
mi bskyod pa	不動	akampiya	unshakeability, immoveability

mi skyod pa	不動	akampiya	unshakeability, immoveability
nges par 'byin pa	乘	niyyāna	leading out, outlet
byang chub yan lag	菩提分	bojjhaṅga	factor of awakening
byang chub yan lag	菩提覺	bojjhaṅga	factor of awakening
byang chub yan lag rnams	菩提覺	bojjhaṅgāni	factors of awakening
lam gyi yan lag	道分	maggaṅga	path factor
nye bar gnas pa	令住	upaṭṭhāna	establishing
don gyis	義	-aṭṭhena, -aṭṭha	in the sense of, has the meanir
gtso bos	勝	padaha, padahana	striving, exerting
rdzu 'phrul rkang pa	如意足	iddhipāda	bases of supernormal power
'byor ba	便	ijjhana	succeeding
de lta bu	實	tatha	suchness, reality
g.yeng ba med pa	不亂	avikkhepa	undisturbedness. non-disturba non-scatteredness (= Skt. aviks
mi g.yeng ba	不亂	avikkhepa	undisturbedness. non-disturba non-scatteredness (= Skt. aviks
g.yeng ba	亂	vikkhepa	disturbance, distraction, dissip
zhi gnas	奢摩他	samatha	serenity, calm
rjes su mthong ba	隨觀	contemplation	anupassana
lhag mthong	毘婆舍那	vipassanā	insight
de dag las mi 'da' ba	------	anativattana	non-excess (The Chinese trans Vim corresponds to *avinibbhog*
zung du 'jug pa	雙	yuganaddha	coupling
tshul khrims rnam par dag pa	戒清淨	sīlavisuddhi	purity of virtue
sdom pa	覆	saṃvara	restraint, restraining
sems rnam par dag pa	心性淨	cittavisuddhi	purity of mind

mthong ba	見	dassana	vision, seeing
lta ba rnam par dag pa	見清淨	diṭṭhivisuddhi	purity of view
rnam par dag pa	清淨	visuddhi	purity, purification
rnam par thar pa	解脫	vimokkha	freedom, liberation
grol ba	脫	mutti	release, liberation
mngon du byed pa	通達	paṭivedha	penetration
rig pa	明	vijjā	higher knowledge
yongs su btang ba	捨	pariccāga	giving up
zad pa shes pa	滅智	khaye ñāṇa	knowledge of destruction
kun du chad pa	斷	samuccheda	cutting off, T32n1648_p0457c1
rtsa ba	根	mūla	root, foundation
'dun pa	欲	chanda	zeal, desire
kun nas ldang ba	令起	samuṭṭhāna	origination
yid la byed pa	作意	manasikāra	attending, attention
yang dag par phrad pa	平等	samodhāna	combining, combination (varia
yang dag par nges par nye bar ldan par 'gyur ?	平等	samodhāna ?	combining, combination, conv
yang dag par gzhol ba	------	samosaraṇa	meeting together, coming toge
mngon du phyogs pa	現前	pamukha	being foremost
------	醍醐最後	amatapariyosāna	the deathless as final goal
mthar phyin pa	最後	pariyosāna	final goal, conclusion
bdud rtsir zhugs pa	------	amatogadha	merging into the deathless
bdud rtsi	醍醐	amata	deathless
zhugs pa	------	ogadha	merging into
bdud rtsi'i dbyings	醍醐界	amatadhātu	deathless element

de ltar shes shing de ltar mthong ba	如是現智如是現見	evaṃ jānato evaṃ passato	thus knowing, thus seeing
de ltar shes shing	如是現智	evaṃ jānato	thus knowing
de ltar mthong ba	如是現見	evaṃ passato	thus seeing
de ltar	如是	evaṃ	thus
shes shing	現智	jānato	knowing
mthong ba	現見	passato	seeing
rab tu spong bar 'gyur	斷	pajahati	to abandon
'jig tsogs la lta ba	身見	sakkāyadiṭṭhi	personal-identity-view
the tshom	疑	vicikicchā	uncertainty
tshul khrims dang brtul zhugs mchog tu 'dzin pa	戒取	sīlabbataparāmāsa	holding on to precepts and obs
tshul khrims dang brtul zhugs mchog tu 'dzin pa	戒盜	sīlabbataparāmāsa	holding on to precepts and obs
brtul zhugs	行	vata	vow, observance (For the Chin
mchog tu 'dzin pa	取	parāmāsa	holding on to, clasping to (i.e.,
mchog tu 'dzin pa	盜	parāmāsa	holding on to, clasping (i.e., wi
mchog tu 'dzin pa	觸	parāmāsa	holding on to (i.e., with wrong
de dang gcig tu gnas pa'i nyon mongs pa	彼相應煩惱	tadekaṭṭhato kilesa	affliction(s) conjoined to that
de dang gcig tu gnas pa	彼相應	tadekaṭṭha	conjoined to that, established
de dang lhan cig pa	彼一處住	tadekaṭṭha	conjoined to that, established
de dang lhan cig pa'i nyon mongs pa	彼一處住煩惱	tadekaṭṭhato kilesā	afflictions conjoined to that
nyon mongs pa	煩惱	kilesa	affliction
bdag du	為我	attato	as self
yang dag par rjes su lta ba	見	samanupassati	to regard, to view

gzugs dang ldan pa	有色	rūpavant	possessing matter, endowed w
bdag ni gzugs dang ldan pa	我有色	rūpavantaṃ attānaṃ	the self as possessing matter (= regarding matter that gives ris view.)
___	色為我所	attani rūpaṃ	matter as in self (= One of the f that gives rise to sakkāyadiṭṭhi
bdag la	為我所	attani	as in self (= locative of attā)
gzugs la bdag yod pa	於色我	rūpasmiṃ attānaṃ	the self as within matter (= On matter that gives rise to sakkā
gzugs la	於色	rūpasmiṃ	within matter, in matter
bdag ni rnam par shes pa dang ldan pa	我有識	viññāṇavantaṃ attānaṃ	the self as possessing consciou regarding consciousness that g identity-view.)
dang ldan pa	有	-vant	possessing, endowed with (-va
bdag la rnam par shes pa	識為我所	attani viññāṇaṃ	consciousness as in self
rnam par shes pa la bdag yod pa	於識我	viññāṇasmiṃ attānaṃ	the self as within consciousnes
spong bar byed	已斷	pahīyati	is abandoned
spangs pa las	斷故	pahānā	due to that abandoning (= abla
las	故	---	due to, because of (= ablative)
spong bar 'gyur	斷	pajahati	to abandon
mtha' gcig tu ma nges pa	惑	kaṅkhā	doubt, perplexity
sangs rgyas sam chos sam dge 'dun	佛法僧	buddha vā dhamma vā saṅgha	the Buddha, Dhamma or Saṅgh
'di yang	彼亦	taṃ pi, ayaṃ pi	this also, this as well
sngon gyi mtha'	初邊	pubbanta	the past, anterior end, ultimat
phyi ma'i mtha'	後邊	aparanta	the future, posterior end, ultin
sngon gyi mtha' 'am phyi ma'i mtha'	初後邊疑	pubbantāparanta	anterior end and posterior enc
rkyen 'di las rten cing 'brel par 'byung ba'i chos la	---	idappaccayatā paṭiccasamuppannesu dhammesu	regarding specific conditionali

rkyen 'di las rten cing 'brel par 'byung ba'i chos	---	idappaccayatā paṭiccasamuppannā dhammā	specific conditionality and dep
rten cing 'brel par 'byung ba'i chos	因緣所起法	paṭiccasamuppannā dhammā	dependently arisen states
rten cing 'brel par 'byung ba	因緣所起	paṭiccasamuppanna	dependently arisen
rkyen 'di las	---	idappaccayatā	specific conditionality
rten cing 'brel par 'byung ba'i chos la	於因緣所起法	paṭiccasamuppannesu dhammesu	regarding dependently arisen
'byung ba	所起	samuppanna	arisen, which have arisen
sred pa	渴愛	taṇhā	craving
rmongs pa	癡	moha	delusion
dka' thub	苦行	tapa	austerity, asceticism
tshangs par spyod ba	梵行	brahmacariya	holy life, celibacy
lha	天	devatā	deity
'gyur bar bya	當	bhavissati	will be, will become (T32n1648
'di las phyi rol du gyur pa	從此外	ito bahiddhā	outsider, outside of this (Dham
'di las	從此	ito	from this
phyi rol du gyur pa	外	bahiddhā	outside
dge sbyong dam bram ze	沙門婆羅門	samaṇabrahmaṇa	recluse or brahmin
sbyong dam bram ze rnams	沙門婆羅門	samaṇabrahmaṇā	recluses or brahmins
dge sbyong	沙門	samaṇa	recluse
bram ze	婆羅門	brahmaṇa	brahmin
'gro bar 'gyur ba	令往	gamanīya	leading to
ngan song du 'gro bar 'gyur ba	令往惡趣	apāyagamanīya	leading to evil destinations
ngan song du	惡趣	apāya	evil destination, hell
rgyun du zhugs pa'i 'bras bu mngon du bya ba	須陀洹果作證	sotāpattiphalasacchikiriya	realization of the Fruit of Strea

rgyun du zhugs pa'i 'bras bu mngon du bya ba'i phyir ched du zhugs pa	為須陀洹果作證成向	sotāpattiphalasacchikiriyāya paṭipanna	is practising towards the realiz
rgyun du zhugs pa'i 'bras bu	須陀洹果	sotāpattiphala	fruit of Stream-entry
zhugs pa	成向	paṭipanna	is practising
zhugs pa'i sa	向地	paṭipanna-bhūmi (or paṭipannaka-bhūmi)	the plane of practice
zhugs pa	向	paṭipanna, paṭipannaka	practice, one who is practising
mngon du bya ba	作證	sacchikiriya	realization
srid du	間	antara	period, interval, occassion
'di srid du	於此間	etasmim antare	in this period
brgyad pa'i sa	第八地	aṭṭhamabhūmi	eight-plane (the plane of one p
mthong ba'i sa	見地	dassanabhūmi	plane of vision
nges par gyur pa	---	niyatagata (?)	gone to certainty
	---	niyata	certainty
gnyi ga	兩	ubhaya	both
ma thag tu	無間次第	samanantara	immediately following, immed
'dus ma byas la dmigs pa byas	作無為事	asaṅkhataṃ ārammaṇaṃ katvā/karoti	having made the Unconditione the object
dmigs pa byas	作事	ārammaṇaṃ katvā/karoti	having made the object, makes
skye bar 'gyur	生	uppajjati	to arise
skye bar 'gyur	起	uppajjati	to arise
'bras bu sems	果心	phalacitta	fruit-mind, fruition-mind
bar med par	無間次第	anantara	immediately following, immed
'jug pa	度	otarati	passes into, enters into
srid pa'i yan lag	後分	bhavaṅga	existence-continuum
so sor rtog go	觀	paccavekkhati	reviews, reflects

phyir	故	-to, -ā	on account of, due to = ablative
ngan 'gro med pa'i chos	不退法	avinipātadhamma	not subject to regress
rdzogs pa'i byang chub la nges par gzhol ba	菩提向	sambodhiparāyana	awakening as destination
rdzogs pa'i byang chub	菩提	sambodhi	awakening, enlightenment
nges par gzhol ba	向	parāyana	destined for, ending in, bound
nges par	定向	niyata	fixed destiny
bcom ldan 'das kyi thugs kyi sras dang zhal las skyes pa	世尊胸生口生	bhagavato putto oraso mukhato jāto	a son born of the breast and m
bcom ldan 'das	世尊	bhagavant	the Fortunate One, the Blessed
bcom ldan 'das kyi	---	bhagavato	of the Fortunate One, of the Bl
thugs kyi sras	胸生	oraso jāta	born of the breast
thugs	胸	ura, orasa	breast, chest
zhal las skyes pa	口生	mukhato jāta	born from the mouth
zhal las	----	mukhato	from the mouth
zhal	口	mukha	mouth
skyes pa	生	jāta	born
chos las skyes pa	法生	dhammaja	born of the Dhamma
chos kyi sprul pa	法所造	dhammanimmita	created by the Dhamma
chos kyi bgo skal la dbang ba dang zang zing gi bgo skal la mi dbang ba	法分不與物分	dhammadāyādo no āmisadāyādo	an heir to the Dhamma, not an
chos kyi bgo skal	法分	dhammadāyāda	heir to the Dhamma
zang zing gi bgo skal	物分	āmisadāyāda	heir to material things, heir to
zang zing	物	āmisa	material things, worldly things
bgo skal	分	dāyāda	heir

lta ba phun sum tshogs pa	見具	diṭṭhisampanna	one endowed with (right) view
phun sum tshogs pa	具足	sampanna	endowed with, possessed of
yang dag par zhugs pa	善修行	supaṭipanna, sampanna	practising well
zhes kyang	----	iti pi	"..." also, is also [called] "..."
mthong ba la yang dag par zhugs pa	見具足	dassanasampanno	endowed with vision, T32n164
chos 'di chub pa	到此妙法	āgato imaṃ saddhammaṃ	one who has arrived at this tru
'di	此	imaṃ	this
chub pa	到	āgata	has arrived at
slob pa'i ye shes dang yang dag par ldan pa	已學智成就	sekhena ñāṇena samannāgata	endowed with a trainee's knov
yang dag par ldan pa	成就	samannāgata	endowed with, possessed of
slob pa'i ye shes	學智	sekha ñāṇa	trainee's knowledge, learner's
slob pa'i rig pa dang yang dag par ldan pa	已學明成就	sekhāya vijjāya samannāgata	endowed with trainee's higher
slob pa'i rig pa	學明	sekha vijjā	trainee's higher knowledge
chos kyi srol du yang dag par zhugs pa	入法流	dhammasotaṃ samāpanna	has entered the stream of Dha
chos kyi srol	法流	dhammasota	stream of Dhamma
yang dag par zhugs pa	入	samāpanna	has entered
nges par 'byed pa dang shes rab	通達慧	nibbedhikapaññā	penetrative wisdom
nges par 'byed pa	通達	nibbedhika	penetrative
bdud rtsi'i sgo kun du bsgrubs te gnas pa	開醍醐門住	amatadvāraṃ āhacca tiṭṭhati	he stands knocking at the doo Chinese: he stands opening the abides having entered upon th T32n1648_p0458a13.
bdud rtsi'i sgo kun du bsgrubs te gnas pa	至醍醐門住	amatadvāraṃ āhacca tiṭṭhati	he stands knocking at the doo Chinese: he stands having arri Tibetan: he abides having ente T32n1648_p0458a11

bdud rtsi'i sgo	醍醐門	amatadvāra	the door of the Deathless, gate
sa steng	地	paṭhavi	earth, T32n1648_p0458a14.
rgyal po	國王	rāja	king, ruler, T32n1648_p0458a1
bde 'gro	天堂	sagga	heaven, T32n1648_p0458a14.
'jig rten kun	一切世間	sabbaloka	all the world, T32n1648_p0458
bdag po	領	ādhipacca, adhipati	authority, lordship, dominanc
mchog	勝	vara	excellent, best, T32n1648_p045
phyir	於	-ena	than, = instrumental of compa
bgrod	---	gamana	going
lan cig phyir 'ong ba'i 'bras bu	斯陀含果	sakadāgāmiphala	Fruit of Once-Returning
lan cig phyir 'ong ba	斯陀含	sakadāgāmi, sakadāgāmitā	Once-returner, non-returning
gong ma	上	uttari	further, higher
mngon par sgrub par byed	作精進	viriyaṃ ārabhati	to put forth energy, endeavou
byed	作	ārabhati	to put forth, induce
skye ba dang 'gag pa	生滅	udayabbaya	rise and fall, arising and fallin
rjes su lta ba	見	anupassati, anupassana	to contemplate, contemplatio
skye ba dang 'gag pa la rjes su	見生滅	udayabbayānupassana	contemplation of rise and fall
rags pa	麁	oḷārika	coarse
bzhin du	如	yathā	as, in the way, in accordance w
yang dag par blangs	依	nissāya, upādāya	depending on, relying on
phyir mi 'ong ba'i 'bras bu	阿那含果	anāgāmiphala	Fruit of Non-returning
phyir mi 'ong ba	阿那含	anāgāmi, anāgāmitā	Non-returner, the state of non
dgra bcom pa'i 'bras bu	阿羅漢果	arahattaphala	Fruit of Arahantship
dgra bcom pa	阿羅漢	arahatta, arahant	Arahantship, Arahant, a worth
gzugs kyi 'dod chags	色欲	rūparāga	desire for the material, desire

gzugs med pa'dod chags	無色欲	arūparāga	desire for the immaterial, desi
lhag ma ma lus pa	無餘	anavasesa	without remainder
dge slong	比丘	bhikkhu	monk
zag pa zad pa	滅漏	khīṇāsava	destroyed the outflows
tshangs spyod du gnas pa	梵行已立	vusitabrahmacariya	fully lived the holy life
tshangs spyod	梵行	brahmacariya	the holy life
byed pa byas pa	所作	kataṃ karaṇīyaṃ	done what is to be done
khur bor ba	置擔	ohitabhāra	has laid down the burden
khur	擔	bhāra	burden, load
bdag gi don rjes su thob pa	到妙義	anuppattasadattha	has reached the true goal
bdag gi don	妙義	sadattha	true goal
rjes su thob pa	到	anuppatta	reached, arrived at
gnas pa	已立	vusita	fully lived, completed
gnas pa	以立	vusita, vusitavant	fully lived, completed
kun du sbyor ba	結	saṃyojana	fetter, bond
srid par kun du sbyor ba	有結	bhavasaṃyojana	fetter of existence, bond of exi
---	斷有結	parikkhīṇabhavasaṃyojana	destroyed the fetter of existen
kun du sbyor ba yongs su zad pa	斷結	parikkhīṇasaṃyojana	destroyed the fetter, destroyed
yongs su zad pa	斷	parikkhīṇa	destroyed
yang dag pa'i kun shes pas sems shin tu rnam par grol ba	正智解脫	sammadaññāvimutta	liberated by right knowledge
yang dag pa'i kun shes pa	正智	sammadaññā	right knowledge
rab tu spangs pa	離	vippahīna	abandoned
yang dag par ldan pa	成就	sammannāgata	endowed with, possessed of
yan lag lnga rab tu spangs pa	離五分	pañcaṅgavippahīna	abandoned five factors

yan lag drug dang yang dag par ldan pa	六分成就	chaḷaṅgasamannāgata	endowed with six factors
gcig kun tu srung ba	一守護	ekārakkha	one guard
kun tu srung ba	守護	ārakkha	guard
so sor bden pa rab tu spangs pa	除餘諦	paṇunnapaccekasacca	dispelled individual truths
rab tu spangs pa	除	paṇunna, panudita	dispelled
so sor	餘	pacceka	individual, personal
so sor bden pa	餘諦	paccekasacca	individual truths
dod tsho la la yang dag par kun du dor ba	滅信覓	samavayasaṭṭhesana	totally given up searching. See ettha avayāti anūnā. Saṭṭhāti v assāti samavayasaṭṭhesano.
yang dag par kun du dor ba	滅	samavayasaṭṭha	totally given up
yang dag par kun du	---	samavaya	totally. See D-a III 1051: Samav Saṭṭhāti vissaṭṭhā. Sammā avay samavayasaṭṭhesano.
dor ba	滅	saṭṭha	renounced, given up
kun du rtog pa'i rnyog pa med pa	無濁思惟	anāvilasaṅkappa	with purified intention
rnyog pa med pa	無濁	anāvila	purified, clean.
lus kyi 'du byed shin tu sbyangs pa	猗身行	passaddhakāyasaṅkhāra	has tranquillized the bodily for
lus kyi 'du byed	身行	kāyasaṅkhāra	bodily formation
sems shin tu rnam par grol ba	善解脫心	suvimuttacitta	well-liberated mind
shin tu rnam par grol ba	善解脫	suvimutta	well-liberated
shes rab shin tu rnam par grol ba	善解脫慧	suvimuttapaññā	well-liberated wisdom
gcig tu	---	kevala	complete, whole
skyes bu dam pa	成丈夫	uttamapuriso	greatest person
skyes bu mchog	最勝丈夫	paramapuriso	supreme person
thob pa dam pa thob par gyur pa	得第一所得	paramapattippatto	has attained the supreme attai

sgo gtan med pa	----	niraggaḷa	no bolt
mi ldan pa	不相應	visaṃyutta	detached
rgyal mtshan bsgrengs pa	----	pannaddhaja	one whose banner has been lo whose banner has been raised.
rgyal mtshan	----	dhaja	banner, flag
dag byed	已浴	nhātaka	one who has bathed
rig byed pa	度韋陀	vedagū	knower of the highest knowle
rgal pa	度	tiṇṇa	crossed over
dul ba	脫	mutta	released, freed
grol ba	伏	danta	tamed
zhi ba	寂寂	santa	appeased
zhos	令寂	assattha	comforted, eased
thob pa	得	pāpuṇāti	attains, obtains
'bad par byed pa	作精進	(viriyaṃ ārabhati?)	to strive, to put forth effort, T3
de'i rigs kyis		imāya jātiyā	from this birth, in this birth
gcig bu par 'gyur ba	一生	ekabījī	one who is reborn once, T32n1 of stream-enterer, sotāpanna, reborn once before attaining N Cf. Paṭis-a II 464: *Ekabījissāti kh sotāpannassa ekaṃyeva khandha ekabījī nāma.* A I 232: *So tiṇṇaṃ saṃyojanānaṃ mānusakaṃ bhavaṃ nibbattetvā*
lan bdun par 'gyur ba	七生	sattakkhattuparama	Pali: one who is reborn seven t who is reborn seven times,T32 T32n1648_p0458c23. Oone of the three kinds of stre stream-enterer is reborn sever Nibbāna. Cf. Paṭis-a II 464: *Sattakkhattup sattavāraparamā bhavūpapatti a aṭṭhamaṃ bhavaṃ nādiyatīti sat*

			sattakkhattuparamassa sotāpann A I 232: *So tiṇṇaṃ saṃyojanānaṃ Sattakkhattuparamaṃ deve ca m dukkhassantaṃ karoti.*
rigs nas rigs su 'gyur ba	家家	kolaṃkola	one who goes from good famil Cf. 家家生 at T32n1648_p0458
			One of the three kinds of strea stream-enterer is only reborn before attaining Nibbāna. In accordance with the explan wealthy families," *mahābhogak* and the expression *kullaputta*, render *kola* as "good family." Cf. Paṭis-a II 464*: Kolaṃkolassāt Sotāpattiphalasacchikiriyato hi p mahābhogakulesuyeva nibbattati* A I 232: *So tiṇṇaṃ saṃyojanānaṃ kulāni sandhāvitvā saṃsaritvā d*
dbang po rtul po	鈍根	mudindriya	dull faculties
dbang po 'bring	中根	majjhimindriya	middling faculties
dbang po rnon po	利根	tikkhindriya	sharp faculties
sdug bsngal mthar byed par gyur	作苦邊	dukkhass' antaṃ karoti	he makes an end to suffering,
mthar byed par 'gyur	作邊	antaṃ karoti	makes an end to
lan cig	一時	sakid	one time
'ongs nas	來	āgantvā	having come, having returned
mi'i nang	人有	mānusakaṃ bhavaṃ	human existence
---	已令生	nibbattetvā	having produced (rebirth), hav T32n1648_p0458b16
----	來此世	imaṃ lokaṃ āgantvā	having come to this world
dbang po'i bye brag	諸根勝	indriyavisesa	distinction of faculties, differe
mtha' rjes su thob pa		(niṭṭhaṃ gata, niṭṭhaṅgata)	come to a conclusion, come to Buddha). A bit later *mthar thug*

			This refers to the full acceptan Buddha's teaching by the nobl enterer.
			Cf. A V 119, Paṭis I 160: *Ye keci, diṭṭhisampannā. Tesaṃ diṭṭhisam pañcannaṃ idha vihāya niṭṭhā. K Sattakkhattuparamassa, kolaṃko diṭṭheva dhamme arahā imesaṃ pañcannaṃ idha vihāya niṭṭhā? A mesaṃ pañcannaṃ idha vihāya n*
mthar thug pa rjes su thob pa		(niṭṭhaṃ gata, niṭṭhaṅgata)	Paṭis II 464: *Tattha niṭṭhaṃ gat bhagavāti nicchayaṃ gatā, nibbe* come to a conclusion, come to Buddha). A bit earlier *mtha' rje*
			This refers to the full acceptan Buddha's teaching by the nobl enterer.
			Cf. A V 119, Paṭis I 160: *Ye keci, diṭṭhisampannā. Tesaṃ diṭṭhisam pañcannaṃ idha vihāya niṭṭhā. K Sattakkhattuparamassa, kolaṃko diṭṭheva dhamme arahā imesaṃ pañcannaṃ idha vihāya niṭṭhā? A mesaṃ pañcannaṃ idha vihāya n*
gtsang ma'i gnas	淨居	suddhāvāsa	pure abode (= the five realms v 居處.)
gnas	居	āvāsa	abode, dwelling place
'di nas 'phos	從此終	ito cavitvā	having passed away from here
bar dor mya ngan las 'das pa	中間般涅槃	antarā-parinibbāyin	one who attains Nibbāna in the returners, anāgāmin, 阿那含). the intermediate state (bar do)
skyes nas yongs su mya ngan las 'das pa	生般涅槃	upahacca-parinibbāyin	one who attains Nibbāna upon returners, anāgāmin, 阿那含). nibbāna as soon as he has beer
'du byed med par yongs su mya ngan las 'das pa	不行般涅槃	asaṅkhāra-parinibbāyin	one who attains Nibbāna witho non-returners, anāgāmin, 阿那

'du byed dang bcas par yongs su mya ngan las 'das pa	行般涅槃	sasaṅkhāra-parinibbāyin	one who attains Nibbāna with returners, anāgāmin, 阿那含)
gong du 'pho ba ste 'og min du 'gro ba	上流往阿迦尼吒天	uddhaṃsoto-akaniṭṭhagāmin	one who goes upstream, to Aka non-returners, anāgāmin, 阿那
bar do	中間	antarā	in between, intermediate, in b
mya ngan las 'das pa	般涅槃	parinibbāyin	one who attains Nibbāna
skyes nas	生	upahacca	having struck, upon landing, u
'du byed med pa	不行	asaṅkhāra	without exertion
'du byed dang bcas pa	行	sasaṅkhāra	with exertion
'du byed dang bcas pa	有行	sasaṅkhāra	with exertion
gong du 'pho ba	上流	uddhaṃsota	upstream, one who goes upstr
gong	上	uddhaṃ	up, upwards
ste 'og min du 'gro ba	往阿迦尼吒天	akaniṭṭhagāmin	one who goes to Akaniṭṭha (Ak heavens, where non-returners
'og min	阿迦尼吒天	akaniṭṭha	Akaniṭṭha (The fourth of the P returners are reborn.)
'og min	阿迦尼吒	akaniṭṭha	Akaniṭṭha (The fourth of the P returners are reborn.)
'gro ba	往	gāmin	one who goes
mi che ba	不煩	aviha	aviha, without trouble. (= The *suddhāvāsa*, where non-return Brahmā deities.)
yang dag par bcad pa	斷	samuccheda	complete cutting off, destructi
tshe'i 'du byed	命行	āyusaṅkhāra	the life-force, the life-formatic
sdug bsngal gyi mtha'	苦邊	dukkhass'anta	the end of suffering
phyir yang srid pa	後有	punabbhava, punabhava	further existence
rigs kyi tshor ba	___	jātavedasa	fire (The Tibetan translation “ translation, and misunderstan

'bar ba	___	jalata	burning, blazing
gong bu	槌	ghana	lump, mass (= Tibetan meaning meaning)
lcags kyi gong bu	___	ayoghana	lump of iron (= Tibetan meanir
nyams pa	打	hata	struck, beaten
rim gyis	次第	anupubbena	gradually, successively
nye bar zhi	寂滅	upasanta	quenched, extinguished
shes par bya min	不可知	na ñāyate	is not known
shes par bya	可知	ñāyate	is known
ltar	如	yathā	like, as
'dod pa'i 'dam klung la bgal	欲縛漏	kāmabandhogha	the torrent of the bondage of s
klung	漏	ogha	torrent
mi g.yo	無動	acala	unshakeable, immovable
yang dag rnam grol	正解脫	sammāvimutta	rightly liberated
mthong ba'i sa	見地	dassanabhūmi	the plane of seeing, the plane o
bsgom pa'i sa	思惟地	bhāvanābhūmi	the plane of development, the
ci ltar mthong ba		? yathādassita ?	what has been seen,
bsgom pa	思惟	bhāvanā, bhāveti	development, cultivation, prac practice (used as part of bsgom Chinese Vim usually employs t while 思惟 corresponds to *mar* Chinese translator was using th earlier translations.)
slob pa'i sa	學地	sekhabhūmi	the plane of the learner
mi slob pa'i sa	不學地	asekhabhūmi	the plane of the non-learner
lam bzhi	四道	cattāri maggā	the four paths (i.e. path of stre and the path of non-returning
mi shes pa kun shes par 'gyur ba'i dbang po	未知我當知	anaññātaññassāmītindriya	"I shall-know-what-is-not-kno

	根		
mi shes pa	未知	anaññāta	not known, what is not known
----	我當知	ñassāmi, jānissāmi	I shall know
kun shes par 'gyur ba	當知	jānissati	will know
kun shes pa'i dbang po	已知根	aññindriya	perfect-knowledge-faculty
kun shes pa	已知	aññā	perfect knowledge, final know
kun shes pa nyid kyi dbang po	知已根	aññātāvindriyaṃ	one-who-has-known-faculty
kun shes pa nyid	知已	aññātāvī	one who has known
mtshan ma med pa	無相	animitta	signless
mtshan ma med pa rnam par thar pa	無相解脫	animittavimokkha	signless liberation
mtshan ma med pa rnam par thar pa'i sgo	---	animittavimokkhamukha	signless gate to liberation
smon pa med pa rnam par thar pa'i sgo	---	appaṇihitavimokkhamukha	undirected gate to liberation
stong pa nyid rnam par thar pa'i sgo	---	suññatavimokkhamukha	emptiness gate to liberation
rnam par thar pa'i sgo	解脫門	vimokkhamukha	gate to liberation, entrance int (T32n1648_p0459c28)
smon pa med pa	無作	appaṇihita	undirected
stong pa nyid	空	suññata	emptiness
smon pa med pa rnam par thar pa	無作解脫	appaṇihitavimokkha	undirected liberation
stong pa nyid rnam par thar pa	空解脫	suññatavimokkha	emptiness liberation
----	三解脫	tayo vimokkhā	three liberations (signless libe liberation : appaṇihitavimokkl suññatavimokkha)
yang dag par ldan pa'i shes pa	相似智	anulomañāṇa	conformity-knowledge
yang dag par ldan pa	相似	anuloma	conformity, conformable
mi byed pa	不作	na karoti	does not make

smon pa	願	paṇidhi	aspiration, wish
mngon par zhen pa	執	abhinivesa	attachment
nyon mongs pa las rnam par grol ba	從煩惱脫	kilesavimutti	freedom from afflictions
rnam par thar pa	解脫	vimokkha	liberation
bdud rtsi'i sgo	醍醐門	amatadvāra	door of the deathless
mi dge ba'i rtsa ba	不善根	akusalamūla, akusalamūlāni	root(s) of unwholesomeness, u
'dod tshol	覓	esana	seeking, search
tsol ba	覓	esana	seeking, search
chu bo	流	ogha	torrent, flood
'gro ba ma yin par bgrod pa	惡趣行	agati-gamanāni	going the wrong way, wrong c
ser sna	慳	macchariya	meanness, niggardliness
rtsod pa'i gzhi	諍根	vivāda-mūlāni	roots of dispute
rtsod pa	諍	vivāda	dispute
gzhi	根	mūla	root, basis
'jig rten chos brgyad	八世間法	aṭṭha lokadhammā	the eight worldly states: (1) rnyed pa, 利 *lābha* , gain (2) ma thob pa, 衰, *alābha*, loss (3) snyan pa, 稱, *yasa* , fame (4) mi snyan pa, 譏, *ayasa* , obs (5) bstod pa, 譽, *pasaṃsā*, prais (6) smod pa, 毀, *nindā*, blame (7) bde ba, 譏, *sukha*, happines (8) sdug bsngal, 苦, *dukkha*, suf (See T32n1648_p0453b18)
'jig rten chos	世間法	lokadhammā	worldly states, worldly conditi
'jig rten chos brgyad	世間八世法	aṭṭha lokadhammā	the eight worldly states (T32n1

'jig rten gyi chos	世法	lokadhammā	worldly states, worldly conditi
nyon mongs pa'i dngos po	煩惱處	kilesavatthu	ground for afflictions (T32n164
kun du sbyor ba	結	saññojana, saṃyojana	fetter
log pa nyid	邪邊	micchattā	wrongness, error
phyin ci log	顛倒	vippallāsa	distortion, perversion, inversi
mi dge bar sems bskyed pa	不善心起	akusalacittuppāda	arising of unwholesome mind
sems bskyed pa	心起	cittuppāda	arising of mind
bskyed pa	起	uppāda	arising
lam gnyis	二道	dve maggā	two paths
lam gnyis kyis	以二道	dvīhi maggehi	by two Paths
srab pa	薄	tanu, tanuka	thin
srab par byas	成薄	tanukata	attenuated, diminished, reduc
lhag ma med pa'i spong bar 'gyur	無餘滅	anavasesa pahīyati	abandoned without remainder
lhag ma med pa	無餘	anavasesa	without remainder
spong bar 'gyur	滅	pahīyati	abandoned, eliminated
spong ba	滅	pahāna, pajahati	abandoning
tshangs par spyod pa	梵行	brahmacariya	holy life
dod pa'i tshol ba	欲覓	kāmesanā	search for sensual pleasures
srid pa'i tshol ba	有覓	bhavesanā	search for existence
tshangs par spyod pa'i tshol ba	梵行覓	brahmacariyesanā	search for the holy life
'dod pa'i zag pa	欲漏	kāmāsava	outflow of sense-pleasures . See Dhs-a 369: *pañcakāmaguṇik*
srid pa'i zag pa	有漏	bhavāsava	outflow of existence. See Dhs-a 369: *Rūpārūpabhavesı* *sassatadiṭṭhisahajāto rāgo bhava*
lta ba'i zag pa	見漏	diṭṭhāsava	outflow of views

			See Dhs-a 369: *Dvāsaṭṭhi diṭṭhiy*
ma rig pa'i zag pa	無明漏	avijjāsava	outflow of ignorance See Dhs-a 369: *Aṭṭhasu ṭhānesu*
zag pa bzhi	四漏	cattāro āsavā	the four outflows, the four tair (1) 'dod pa'i zag pa : 欲漏: *kām* srid pa'i zag pa: 有漏: *bhavāsav* pa : 見漏 : *diṭṭhāsava* : outflow *avijjāsava* : outflow of ignoranc
brnab sems	貪欲	abhijjhā	covetousness, envy
tshogs kyi mdud pa	身結	kāya-gantha	bodily tie, bodily bond. There are four types: the bodil ill-will, the bodily tie of holdin the bodily tie of the attachmer the Pali commentaries, the ties mental body (*nāmakāya*). The covetousness towards one's o anger and ill-will towards the holding on to precepts and obs the practising of precepts and spiritual practice and by them tie of the attachment to “this i own view due to unreasoned a truth and that all other views

D III 230: Cattāro ganthā: abhij sīlabbata-parāmāso kāyo-gant

D-a III 1024: Ganthana-vasena rūpa-kāyañ ca ganthati bandh saccābhiniveso ti: Idam eva sa diṭṭhi-niveso.

Paṭis-a II 415: Nāmakāyaṃ gan ghaṭetīti kāyagantho. Nidd I 2 kāyagantho, paravādesu āghāt attano sīlaṃ vā vataṃ vā sīlabl kāyagantho, attano diṭṭhi idaṃ

Nidd-a II 349: Attano diṭṭhiyā r gahitadiṭṭhiyā rañjanasaṅkhāt āghāto appaccayoti paresaṃ v byāpādo kāyagantho. Attano s gahitamethunaviratisaṅkhāta

Sīlabbataṃ vāti tadubhayaṃ v
parato āmasati. Attano diṭṭhi i
sayaṃ gahitadiṭṭhiṃ idameva
abhiniveso idaṃsaccābhinives
tassa khīṇāsavassa dve diṭṭhig
Byāpādo kāyagantho anāgāmi
arahattamaggena. Nett 115 (cf
abhijjhāya kāyaṃ ganthati, ay
yoge ṭhito byāpādena kāyaṃ g
byāpādakāyagantho; tatiye yo
ayaṃ vuccati parāmāsakāyaga
idaṃsaccābhinivesena kāyaṃ
idaṃsaccābhinivesakāyaganth

tshogs	身	kāya	body, collection
gnod sems	瞋恚	vyāpāda, byāpāda	ill-will, hatred
'di ni bden pa zhes mngon par zhen pa	此諦執	idaṃsaccābhinivesa	the attachment “this is the tru
'di ni bden pa zhes	此諦	idaṃsacca	“this is the truth” (as part of 'd 此諦執/ idaṃsaccābhinivesa)
'dod pa'i chu bo	欲流	kāmogha	torrent of sense-pleasures
srid pa'i chu bo	有流	bhavogha	torrent of existence
lta ba'i chu bo	見流	diṭṭhogha	torrent of views
ma rig pa'i chu bo	無明流	avijjogha	torrent of ignorance
'dod pa'i sbyor ba	欲厄	kāma-yoga	yoke of sense-pleasures
srid pa'i sbyor ba	有厄	bhava-yoga	yoke of existence
lta ba'i sbyor ba	見厄	diṭṭhi-yoga	yoke of views
ma rig pa'i sbyor ba	無明厄	avijjā-yoga	yoke of ignorance
'dod pa'i nye bar len pa	欲取	kāmupādāna	clinging to sense-pleasures
lta ba'i nye bar len pa	見取	diṭṭhupādāna	clinging to views
tsul khrims dang brtul zhugs nye bar len pa	戒取	sīlabbatupādāna	clinging to precepts and obser

bdag tu smra ba'i nye bar len pa	我語取	attavādupādāna	clinging to the doctrine of a se
bdag tu smra ba	我語	attavāda	doctrine of a self, theory of a s
smra ba	語	vāda	doctrine, theory
rgyun du zhugs pa'i 'bras bu'i lam	須陀洹道	sotāpattimagga	the path of stream-entry (The of stream-entry; elsewhere rgy
dgra bcom pa'i lam	阿羅漢道	arahattamagga	the path of arahantship
phyir mi 'ong ba'i lam	阿那含道	anāgāmimagga	the path of non-returning
nye bar len pa bzhin	四取	cattāri upādānāni	the four clingings. = (1) 'dod pa clinging to sensual desire; (2) l diṭṭhupādāna,clinging to views bar len pa, 戒取, sīlabbatupādā observances; (4) bdag tu smra attavādupādāna, clinging to th
'jigs pa	怖畏	bhaya	fear
gnas	住處	āvāsa	dwelling-place
rigs kyi	家	kula	family
rnyed pa	利養	lābha	gain
bsngags pa	色	vaṇṇa	appearance
'dod pa la 'dun pa	欲欲	kāmacchandha	sensual desire
rmugs pa dang gnyid	懈怠睡眠	thīna-middha, thina-middha	sloth and torpor
rmugs pa	懈怠	thīna, thina	sloth
gnyid	睡眠	middha	torpor
rgod 'gyod	調慢	uddhacca-kukkucca	agitation and worry
rgod pa	調	uddhacca	agitation
'gyod pa	慢	kukkucca	worry
the tshom (= the stom)	疑	vicikicchā	uncertainty, doubt
khro ba	忿	kodha	anger, wrath

'chab pa	覆	makkha	depreciation, spite
phrag dog	嫉	issā	jealousy
gyo	諂	sāṭheyya	craftiness, dishonesty
sdig pa'i 'dod pa	惡樂	pāpicchatā	evil desires, evil wishes
rang nyid kyi lta ba mchog tu 'dzin pa	見觸	sandiṭṭhiparāmāsitā, sandiṭṭhiparāmāsa	holding on to one's own views
rang nyid	----	sayaṃ	own
rang nyid kyi lta ba	見	sandiṭṭhi	one's own view(s)
rab tu spong	滅	pahīyati, pahāna	are abandoned, abandoning
rab tu spong ba	滅	pahīyati, pahāna	are abandoned, abandoning
bag la nyal ba	使	anusaya	latent tendency
'dod pa'i 'dod chags bag la nyal	欲染使	kāmarāgānusaya	latent tendency of greed for se
khong khro bag la nyal	瞋恚使	paṭighānusaya	latent tendency of aversion
nga rgyal bag la nyal	慢使	mānānusaya	latent tendency of views
lta ba bag la nyal	見使	diṭṭhānusaya	latent tendency of conceit
the tshom bag la nyal	疑使	vicikicchānusaya	latent tendency of uncertainty
srid pa'i 'dod chags bag la nyal	有欲使	bhavarāgānusaya	latent tendency of the desire f
ma rig pa bag la nyal	無明使	avijjānusaya	latent tendency of ignorance
'dod pa'i 'dod chags	欲染	kāmarāga	sensual greed, greed for sense-
khong khro	瞋恚	paṭigha	aversion, resentment, resistan
srid pa'i 'dod chags	有欲	bhavarāga	desire for existence
rnyed pa	利	lābha	gain
ma thob pa	衰	alābha	loss, non-gain
snyan pa	稱	yasa	fame
mi snyan pa	譏	ayasa	obscurity, non-fame

bstod pa	譽	pasaṃsā	praise
smod pa	毀	nindā	blame, disparagement, defama
smod pa dang bstod pa	毀譽	nindāpasaṃsā	blame and praise
rjes su chags pa	使	anunaya	affection, inclination, T32n164 ba, 瞋恚, paṭigha, aversion.
mi 'dod pa'i dngos po	不愛處	aniṭṭha-vatthu	disagreeable object
'dod pa'i dngos po	愛處	iṭṭha-vatthu	agreeable object
zhe sdang ba	瞋恚	paṭigha	aversion, resistance, T32n1648 chags pa, 使, anunaya, affectio
nga	我	ahaṃ	I
snyam pa		ti	snyam pa is used at the end of *ni mchog las kyang mchog go sny* superior than one who is supe *māno*: "The conceit 'I am super
mchog	勝	seyya	superior, better
dang 'dra ba	等	sadisa	equal, T32n1648_p0460b07
mnyam pa	等	sadisa	equal, T32n1648_p0460b08
dman pa	下	hīna	inferior, worse
zhe sdang	瞋	dosa	hatred
ngo tsa mi shes pa	無慚	ahīri	consciencelessness, non-consc
mnar sems	惱	āghāta	anger, vexation, annoyance
mnar sems kyi dngos po	惱處	āghātavatthu	ground for anger, base for vex
don med pa	非義	anattha	non-benefit, harm, misfortune
spyad	已作	acari	did act, behaved
spyod	現作	carati	acts, behaves
spyod par 'gyur	當作	carissati	will act, will behave
don ma yin pa	非義	anattha	non-benefit, harm, misfortune

mdza' sdug	所愛念	piya	dear (Perhaps the Tibetan mdz with mdza' corresponding to p counterpart sentence two wor
mi mdza'	所不愛念	appiya	not dear
mi gcugs pa		amanāpa	not beloved
mi dge ba'i las bcu	十不善業道	dasa akusalakammapathā	the ten unwholesome courses (1) srog gcod pa, 殺生, pāṇātip (2) ma byin par len pa, 不與取 (3) 'dod pas log par spyod pa, 邪 misconduct; (4) brdzun du smr (5) dbyen; 兩舌, pisuṇā vācā, n tsig rtzub po (and: rtsub po/ rt speech; (7) ngag kyal pa, 綺語, brnab sems, 貪, abhijjhā, covet ill-will; (10) log par lta ba, 邪見 T32n1648_p0460b17–18. (Cf. 十惡 in DDB) The order of two of the items i parallel Pali passages since *pha* 口, comes before *pisuṇā vācā* = * order is found in a Chinese tra T02n0099_p0142c05 and in the etc., and in other works such a (十善業, *daśakuśalakarmapatha* *Mahāvyutpatti* (§ 92, s.v. 1685–1 *samphappalāpa = saṃbhinna-pra* which is also the order in the l
mi dge ba'i las	不善業道	akusalakammapathā	unwholesome courses of actio
las	業道	kammapatha	course of action, T32n1648_p0
srog gcod pa	殺生	pāṇātipāta	taking the life of beings, T32n1
ma byin par len pa	不與取	adinnādāna	taking what is not given, T32n
'dod pas log par spyod pa	邪行	kāmesu micchācāra	sexual misconduct, T32n1648_
brdzun du smra ba	妄語	musāvāda	lying, T32n1648_p0460b17
dbyen	兩舌	pisuṇā vācā	slanderous speech, malignant

			T32n1648_p0460b17 = Skt. *piśu*
tshig rtsub po	惡口	pharusā vācā	abusive speech, harsh speech, *parusa/pārusya vācā*
rtsub po	惡口	pharusā vācā	abusive speech, harsh speech, *parusa/pārusya vācā*
ngag kyal pa	綺語	samphappalāpa	frivolous speech, T32n1648_p0
brnab sems	貪	abhijjhā	covetousness, envy, T32n1648_
gnod sems	瞋	vyāpāda, byāpāda	ill-will, T32n1648_p0460b18
log par lta ba	邪見	micchādiṭṭhi	wrong view, T32n1648_p0460b
kun du sbyor ba bcu	十結	dasa saṃyojanāni	the ten fetters.
			They are: the fetter of greed fo (wrong) view, uncertainty, hol desire for existence, envy, mea *kāmarāgasaññojana, paṭighasañ vicikicchāsaññojana, sīlabbatapa issāsaññojana, macchariyasaññoj* 結, 見結, 疑結, 戒取結, 有染結 (T32n1648_p0460b21-22. Only character 結 for saṃyojana. Co T28n1548_p0690b06, T02n009 *'dod pa'i chags pa kun du sbyor b rgyal kun du sbyor ba, lta ba kun tsul khrims dang brtul zhugs mch chags pa kun du sbyor ba, phrag ba, ma rig pa kun du sbyor ba.*
'dod pa'i chags pa kun du sbyor ba	欲染結	kāmarāgasaṃyojana	fetter of greed for sense-pleasu Vimuttimagga text at T32n164 without the character 結 for *sa*
khong khro ba kun du sbyor ba	瞋恚結	paṭighasaṃyojana	fetter of ill-will, T28n1548_p06 at T32n1648_p0460b21-22 just character 結 for *saññojana*.)
nga rgyal kun du sbyor ba	慢結	mānasaṃyojana	fetter of conceit, T02n0099_p0 text at T32n1648_p0460b21-22 character 結 for *saññojana*.)
lta ba kun du sbyor ba	見結	diṭṭhisaññojana	fetter of (wrong) view, T02n00 Vimuttimagga text at T32n164

			without the character 結 for *sa*
the tshom kun du sbyor ba	疑結	vicikicchāsaṃyojana	fetter of uncertainty, T02n009 Vimuttimagga text at T32n164 without the character 結 for *sa*
tsul khrims dang brtul zhugs mchog tu 'dzin pa kun du sbyor ba	戒取結	sīlabbataparāmāsasaṃyojana	fetter of holding on to precept (The Chinese Vimuttimagga te character 結 for *saññojana.*)
srid pa'i chags pa kun du sbyor ba	---	bhavarāgasaṃyojana	fetter of desire for existence (T T32n1648_p0460b21-22 just lis 結 for *saññojana.* The character in any Chinese text.)
phrag dog kun du sbyor ba	嫉結	issāssaṃyojana	fetter of envy T02n0099_p0127 at T32n1648_p0460b21-22 just 結 for *saññojana.*)
ser sna kun du sbyor ba	慳結	macchariyasaṃyojana	fetter of meanness T02n0099_ text at T32n1648_p0460b21-22 character 結 for *saññojana.*)
ma rig pa kun du sbyor ba	無明結	avijjāsaṃyojana	fetter of ignorance, T28n1548_ text at T32n1648_p0460b21-22 character 結 for *saññojana.*)
srid pa'i 'dod chags	有染	bhavarāga	greed for existence, desire for
log pa nyid bcu	十邪邊	dasa micchattā	the ten wrongnesses. See T32n
			(1) log par lta ba or log pa'i lta
			(2) log par kun du rtog pa or lo micchāsaṅkappa, wrong intent
			(3) log pa'i ngag, 邪語, micchā
			(4) log pa'i las kyi mtha', 邪業,
			(5) log pa'i 'tsho ba, 邪命, micc
			(6) log pa'i rtsol ba, 邪精進, mi
			(7) log pa'i dran pa, 邪念, micc
			(8) log pa'i ting nge 'dzin , 邪定 concentration
			(9) log pa'i ye shes, 邪智, micc
			(10) log pa'i rnam par grol pa,

			freedom. Cf. log pa brgyad, 八邪邊, aṭṭh
log par kun du rtog pa	邪思惟	micchāsaṅkappa	wrong intention
log pa'i ngag	邪語	micchāvācā	wrong speech
log pa'i las kyi mtha'	邪業	micchā-kammanta	wrong action
log pa'i 'tsho ba	邪命	micchā-ājīva	wrong livelihood
log pa'i rtsol ba	邪精進	micchāvāyāma	wrong exertion
log pa'i dran pa	邪念	micchāsati	wrong mindfulness
log pa'i ting nge 'dzin	邪定	micchāsamādhi	wrong concentration
log pa'i ye shes	邪智	micchāñāṇa	wrong knowledge
log pa'i rnam par grol pa	邪解脫	micchāvimutti	wrong freedom
log par	邪	micchā	wrong
'du shes phyin ci log	想顛倒	saññāvipallāsa	perversion of perception, distc
sems phyin ci log	心顛倒	cittavipallāsa	perversion of mind, distortion
lta ba phyin ci log	見顛倒	diṭṭhivipallāsa	perversion of view, distortion
mi rtag pa la rtag go zhes	於無常常	anicce niccan ti	impermanent as “permanent”,
sdug bsngal la bde ba'o zhes	於苦樂	dukkhe sukhan ti	suffering as “happiness”, happ
mi sdug pa la mdzes pa'o zhes	於不淨淨	asubhe subhan ti	foul as “beautiful”, beauty in w
bdag med pa la bdag go zhes	於無我我	anattani attā ti	not-self as “self”, self in what i
mi dge ba'i sems bskyed pa	不善心起	akusalacittuppāda	arising of unwholesome mind
yid bde ba dang ldan	與喜共起	somanassasahagata	accompanied by joy
yid bde ba	喜	somanassa	joy
dang ldan	共起	sahagata	accompanied by (The characte "with".)
lta bar 'gyur ba dang ldan pa	見相應	diṭṭhigatasampayutta	associated with (wrong) view

'du byed las byung ba ma yin pa	無行	asaṅkhārena	without impetus, without forc
'du byed dang bcas pa las byung ba	有行	sasaṅkhārena	with impetus, with force
lta bar 'gyur ba	見	diṭṭhigata	wrong view
lta bar gyur ba dang mi ldan pa	見不相應	diṭṭhigatavipayutta	dissociated from (wrong) view
dang mi ldan pa	不相應	vippayutta	dissociated
btang snyoms dang ldan pa	與捨共起	upekkhāsahagata	accompanied by equanimity
yid mi bde ba dang ldan pa	與憂共起	domanassasahagata	accompanied by distress
zhe sdang dang ldan pa	瞋恚相應	paṭighasampayutta	accompanied by aversion
rgod pa dang ldan pa	與調共起	uddhaccasahagata	accompanied by agitation
the tshom dang ldan pa	與疑共起	vicikicchāsahagata	accompanied by uncertainty
ma lus par	無餘	anavasesa	without remainder
thun mong ma yin pa	不與...共	asādhāraṇa	not common, not shared
thun mong	共	sādhāraṇa	common, shared
so'i skye bo dang thun mong ma yin pa	不與凡夫共	puthujjanehi asādhāraṇa (?)	not in common with the world
snyoms par 'jug pa	正受	samāpatti	attainment
snyoms par 'jug	正受	samāpajjati	to enter upon, to attain
'bras bu snyoms par 'jug pa	果成就	phalasamāpatti	Attainment of fruition, attainn translation of 果正受)
snyoms par 'jug pa	成就	samāpatti	attainment. T32n1648_p0460c1 T32n1648_p0460c17–18.)
'bras bu snyoms par 'jug pa	果正受	phalasamāpatti	Attainment of fruition, attainn
bsam gtan	正受	samāpatti	attainment (T32n1648_p0460c1
bsam gtan pa	正受	samāpatti	attainment (T32n1648_p0460c
'jig rten pa	世間耶	lokiya	mundane (T32n1648_p0460c20
'jig rten las 'das pa	出世間耶	lokuttara	supermundane (T32n1648_p04

'du shes tshor ba 'gog pa'i snyoms par 'jug pa	想受滅正受	saññāvedayitanirodha-samāpatti	attainment of cessation of perc
'du shes tshor ba 'gog pa'i snyoms par 'jug pa	滅想受定	saññāvedayitanirodha-samāpatti	attainment of cessation of perc
'du shes dang tsor ba 'gog pa'i snyoms par 'jug pa	想受滅正受	saññāvedayitanirodha-samāpatti	attainment of cessation of perc
'du shes tshor ba 'gog pa	想受滅	saññāvedayitanirodha	cessation of perception and fe
dri ba	問	pucchā	question
gang yin	云何	ka, kiṃ	what is?
gang las	何故	kasmā	why?
gong ma	出世	lokuttara	supermundane (*lokuttara* norm The Tibetan translator probab normal meaning of *gong ma*, or
rnam par smin pa'i rang bzhin	果報所成	vipākajā (?)	born of the result of (T32n1648
dge ba ma yin mi dge ba ma yin	非善非不善	neva kusala na akusala	neither wholesome nor unwhc
yongs su rdzogs par byed pa	作滿	paripūrakāri	be perfect
ting nge 'dzin yongs su rdzogs par byed pa	於此定作滿	samādhismiṃ paripūrikāri	who is perfect in concentratio
ting nge 'dzin yongs su rdzogs par byas pa	於此定作滿	samādhismiṃ paripūrikāri	who is perfect in concentratio
ci'i don du	何故	kasmā	why?
mthong ba'i chos la bde bar gnas pa	現見法樂住	diṭṭhadhammasukhavihāra	pleasant dwelling in this life
mthong ba'i chos la bde bar gnas pa	現法樂住	diṭṭhadhammasukhavihāra	pleasant dwelling in this life
mthong ba'i chos	現見法	diṭṭhadhamma	in this life
bde bar gnas pa	樂住	sukhavihāra	pleasant dwelling
bcom ldan 'das kyis bka' stsal pa	世尊教	vutta bhagavatā	said by the Fortunate One
bka' stsal pa	教	vutta	said, taught

bcom ldan 'das kyis	---	bhagavatā	by the Fortunate One
kun dga' bo	阿難	Ānanda	Ānanda (One of the main disci Buddha.)
gang gi tshe	是時	yasmiṃ samaye	at which time, at whatever tim constructions, e.g. 是時 ... 是時 ... de'i ...
de'i tshe	是時	tasmiṃ samaye	at that time
de bzhin gshegs pa	如來	tathāgata	Thus-gone One (Usually not tr
mtshan ma thams cad	一切諸相	sabba-nimittā	all signs
yid la mi byed pa	不作意	amanasikāra	not attending
'ga' zhig	唯一	ekacca	some, certain
sems mtshan ma med pa'i ting nge 'dzin	無相心定	animitta cetosamādhi	signless concentration of mind
	心定	cetosamādhi	concentration of mind (T32n16
nye bar bsgrubs te gnas	令起住	upasampajja viharati	dwells having entered upon
nye bar bsgrubs te	令起	upasampajjati, upasampajja	to enter, having entered upon
de bzhin gshegs pa'i sku	如來身	tathāgatassa kāyo	the body of the Tathāgata
ches reg pa	---	phāsutara	more at ease.
reg pa	安隱	phāsu	ease, at ease, comfort, comfort *phassa,* Sanskrit *sparśa.* One of "pleasant feeling", see Monier Sanskrit there are the forms *ph* Edgerton, *Buddhist Hybrid Sansk*
ci ltar	云何	katha	how?
dben pa	寂寂	raho	solitude, solitary place, lonely
dben par song ste	入寂寂	rahogata (or rahogantvā) ?, vivittokāsagata ?	gone into solitude, gone to a lo
----	往寂寂處	rahogata (or rahogantvā) ?, vivittokāsagata ?	gone into solitude, gone to a lo
dben pa	寂寂處	raho, vivittokāsa ? suññāgāra ?	solitude, solitary place, lonely

dben pa'i gnas su song ste	入寂寂住	rahogata (or rahogantvā) ?, vivittokāsagata ? suññāgāragata ?	gone into solitude, gone to a lo
'bras bu snyoms par 'jug pa'i don du	樂得果正受	phalasamāpattatthika	desirous of the attainment of f
don du	樂	atthika	desirous of, wishing for
'dug pa	住	nisīdati	to sit down
nyal	臥	sayati	to lie down
sems bsdus	攝心	cetasā samannāharatvā, cetasā samannāharati	having composed the mind, co
sems bzhums	攝心	cetasā samannāharatvā, cetasā samannāharati	having composed the mind, co
rnam par lta	觀	vipassati	to see with insight
rigs la longs spyod pa'i ye shes	性除智	gotrabhuñāṇa	change-of-lineage-knowledge
rigs longs spyod kyi ye shes	性除智	gotrabhuñāṇa	change-of-lineage-knowledge
rigs la longs spyod pa	性除	gotrabhu	change-of-lineage
de ma thag tu	無間	anantara	immediately after, following u
gtong bar byed	令安	appeti	to fix, to become fixed on, to a *arpaṇa* and *arpita*. T32n1648_p0461a08: 於泥洹果 bu snyoms par 'jug pa la gtong
brten nas	依	nissāya	dependent on
lam bsgoms pa	修道	maggabhāvanā	development of the Path
de dang de	是是	tattha tattha ?	there and there
ci	云何	ka	what? how?
yid la byed pa	作意	manasikāra	attending, paying attention to
rkyen du	幾緣	kati paccayā	how many conditions?
du	幾	kati	how many?
mtshan ma med pa'i dbyings	無相界	animitta dhātu	the signless element

mtshan ma med pa'i dbyings yid la byed pa	於無相界作意	animittāya ca dhātuyā manasikāro	attending to the signless eleme
gnas pa'i	為住	ṭhitiyā	for persistence, for the lasting
sngon gyi	初	pubba	before, earlier
sngon gyi mngon par 'du byed pa	初行	pubbe abhisaṅkhāra	previous preparation, prior vo Cf. 初作行 = *pubbe abhisaṅkhār*
mngon par 'du byed pa	行	abhisaṅkhāra	preparation, volition
ldang ba	起	vuṭṭhāna	emergence (from a meditative
dang ldan pa	成就	samannāgata	being endowed with, possesse
du zhig	幾	katividha, kati	how many?
sngon du bya ba	初事	pubbakicca	preliminary duty
gzhol ba 'gyur	所著	ninna	is inclined
'jug pa med pa	不生	appavatti	non-occurence
sems dang sems las byung ba'i chos rnams	心心數法	cittacetasikā dhammā	mind and mental properties
sems las byung ba'i chos rnams	心數法	cetasikā dhammā	mental properties
sems las byung ba'i chos	心數法	cetasika dhamma	mental property
sems las byung ba	心數	cetasika	mental property, mental
snyoms par 'jug pa ma yin	不令起	na samāpajjati	do not enter upon it
mnyam par 'jog pa ma yin	不能起	na sakkā samāpajjitun	cannot enter upon it, not able
snyoms par 'jug pa ma yin	不能起	na sakkā samāpajjitun	cannot enter upon it, not able
gzugs med du skyes pa	生無色界人	arūpūpagassa puggalassa ?, arūpūpapattika ?	a person who is reborn in the i is reborn in the immaterial rea
gzugs med par skyes pa	入無色界	arūpūpaga ? arūpūpapattika ?	one who is reborn in the imma
mi mthun pa'i phyogs	障礙	paripantha, āvaraṇa ?	obstacle
dngos po med pa	非其處故	vatthussa abhāvā	due to there not being a basis

stobs ngu dang ldan pa	力成就	bala samannāgata	endowed with powers, possess
stobs gnyis kyis	以二力	dvīhi balehi	with two powers, T32n1648_p(
zhi gnas kyi stobs	奢摩他力	samathabala	the power of concentration, T3
lhag mthong gi stobs	毘婆舍那力	vipassanābala	the power of insight, T32n1648
gzugs med pa'i snyoms par 'jug pa bzhi	四無色定	catasso arūpasamāpattiyo	the four immaterial attainmen *viññāṇañcāyatanasamāpatti, ākiñ nevasaññānāsaññāyatanasamāpa*
gzugs med pa'i snyoms par 'jug pa	無色定	arūpasamāpatti	immaterial attainment
----	八定	aṭṭha samāpattiyo	the eight attainments (i.e. the attainments, *arūpasamāpattiyo.*
dbang du 'gyur ba	由 ... 自在	vasena	on account of, due to, through T32n1648_p0461b05. Cf. 以 ... 自
			Vasena (Skt. *vaśena*), the instru found as the last part of compo adverb, following a genitive no "vasa."
			The Tibetan translator probab as "by mastery" *vaśena.*
rjes su lta ba bdun	七隨觀	satta anupassanā	the seven contemplations (wh 舍那力 *vipassanābala*: 無常觀 c *aniccānupassanā,* 苦觀 contemp 我觀 contemplation of withou contemplation of disenchantm contemplation of fading away cessation *nirodhānupassanā,* 出 *paṭinissaggānupassanā.*)
mi rtag pa rjes su lta ba	無常觀	aniccānupassanā	contemplation of impermanen
sdug bsngal rjes su lta ba	苦觀	dukkhānupassanā	contemplation of suffering
bdag med pa rjes su lta ba	無我觀	anattānupassanā	contemplation of without self
yid byung ba rjes su lta ba	厭患觀	nibbidānupassanā	contemplation of disenchantm
chags pa bral ba rjes su lta ba	無染觀	virāgānupassanā	contemplation of fading away
'gog pa rjes su lta ba	滅觀	nirodhānupassanā	contemplation of cessation

nges par spangs pa rjes su lta ba	出離觀	paṭinissaggānupassanā	contemplation of relinquishme
yid byung ba	厭患	nibbidā	disenchantment, disgust
chags pa bral ba	無染	virāga	fading away, dispassion
nges par spangs pa	離	paṭinissaggā	relinquishment, renouncing
bsam gtan gyi yan lag	禪分	jhānaṅga	jhāna-factor
'gog pa'i don du	為滅	nirodhāya	for the sake of cessation (of)
mi g.yo ba	不動	? akuppa	immovable, unshakeable
g.yo ba	動	? kuppa	movable, shakeable, unsteady
nyes dmigs	過患	ādīnava	disadvantage, danger
mi 'jug pa rnams	無生	appavatta	non-occurrence (= a synonym indicates a plural while the Pal singular was intended.)
'jug pa rnams	生	pavatta, pavatti	occurrence (The Tibetan *rnams* Chinese parallel suggest that a *rnams*)
'gags	除	paṭippassaddhi	tranquillizing
snyoms par 'jug	令起定	samāpajjati	to enter upon, attain
ngag gi 'du byed	口行	vacīsaṅkhāra	verbal formation
sems kyi 'du byed	心行	cittasaṅkhāra	mental formation
bsam gtan gnyis pa	第二禪	dutiyajjhāna	the second jhāna
snyoms par zhugs pa	入	samāpanna	has entered upon, has attained
rnam par rtog pa dang rnam par dpyod pa	覺觀	vitakkavicāra	thinking and exploring (= jhān
rgyun chad par 'gyur	成所除	paṭippassaddha hoti	is tranquillized
'gog par 'gyur	成所除	paṭippassaddha hoti	is tranquillized
rgyun chad pa	所除	paṭippassaddha	tranquillized, allayed
'gog pa	成所除	paṭippassaddha	tranquillized, allayed

bsam gtan bzhi pa	第四禪	catuttha jhāna	fourth jhāna
bzhi pa	第四	catuttha	fourth
dbugs dbyung ba dang dbugs 'jug pa	出息入息	assāsapassāsa	breathing, inhalation and exha
dbugs dbyung ba	出息	passāsa	exhalation, out-breath
dbugs 'jug pa	入息	assāsa	inhalation, in-breath
dbugs	息	(Skt: śvāsa)	breath
sngon gyi bya ba	初事	pubbakicca	preliminary duty
bcing ba gcig pa dang rnam par 'tse ba med pa	一縛不亂	ekābaddha-avikopana	non-destruction of personal be
bcing ba gcig pa	一縛	ekābaddha	personal belongings, what is c
rnam par 'tshe ba med pa	不亂	avikopana	non-destruction, non-damage
rnam par 'tse ba	亂	vikopana	destruction
dus yongs su chad pa	遠分別	addhānapariccheda	delimiting the duration
yongs su chad pa	分別	pariccheda	delimiting, limitation
dus	遠	addhāna	duration, time-span
sbyor ba	方便	payoga	action, exertion, means
gang dang gang gis	以所有	yena kenaci ?	through whatever, through an
nye bar gnod pa	亂	vikuppati, vikopana ?	to destroy, damage, harm
kun du 'byung bar ma gyur cig	莫生	mā uppajjatu ?	let not give rise to, let not aris
ma gyur cig	莫	mā	let not, do not (= prohibitive p
byin gyis rlob	受持	adhiṭṭhāti, adhiṭṭhāna	to resolve, to determine, resol
lhung bzed	鉢	patta	bowl
chos gos	袈裟	cīvara	robe, the robe of a buddhist m
lhung bzed dang chos gos	鉢袈裟	pattacīvara	bowl and robe
yongs su gzhal	稱	parituleti ?	estimate, consider

yongs su gcad pa bgyis	作分別	paricchedaṃ karoti	making a limit
ldang bar bya	當起	vuṭṭhahissati	will emerge
rnam par gzigs pa	觀	? vilokana ?	observing, considering, regard
las dang las ma yin pa	事非事	kammākammāni	legal acts and non-legal acts, b 1378: *Kammākammāni karontīti* *khuddakāni ceva mahantāni ca k*
'tshogs pa	和合	sannipatati, sannipatitvā	assembles, comes together
dge 'dun gyi las	----	saṅghakamma	legal act of the Saṅgha
dge 'dun gyi las dang las ma yin pa	眾僧為事非事	saṅghassa kammākamma	legal act or non-legal act of the
dge 'dun gyi	眾僧為	saṅghassa	of the Saṅgha
dge 'dun	眾僧	saṅgha	Saṅgha, Community
'ga' zhig	----	kiñcideva, kiñci	some
gaN+Di, gaṇḍi (𑖑𑖎𑖦)		gaṇḍī	a wooden gong. A gaṇḍī (Sinha *ganthāra*) is a hollowed out tre struck at meal times and at oth The expression *gaṇḍim paharat* Pali commentaries; e.g. M-a 39 "gaṇḍi sgrogs pa'i sgra" could
shin tu	最後	? accanta, pacchima ?	ultimate
rnam par bsgom pa	廣	vipphāra	pervasive force, pervasiveness see *viphur, viphar*)
rdzu 'phrul	神通	iddhi	supernormal power, success
'i don du	為	-atthāya, -āya	for the sake of, for, for the pur
gi don du	為	-atthāya, -āya	for the sake of, for, for the pur
'gog pa'i don du	樂滅	nirodhaṃ icchati ?	desiring cessation
'gog pa'i mngon par 'dod pas	意樂滅	nirodhaṃ abhipattheti ?	aspiring for cessation
mngon par 'dod pas	意樂	abhipattheti ?	aspiring for

bsam gtan dang po la snyoms par 'jug	入初禪	paṭhamajjhānaṃ samāpajjati	enters upon the first jhāna
rnam par lta	見	vipassati	sees with insight
'du byed btang snyoms kyi ye shes	行捨智	saṅkhārupekkhañāna	knowledge of equanimity towa
'du byed btang snyoms pa'i ye shes	行捨智	saṅkhārupekkhañāna	knowledge of equanimity towa
'du byed btang snyoms	行捨	saṅkhārupekkha	equanimity towards the forma
bar du	乃至	yāva	as far as, until
bsam gtan gsum pa	第三禪	tatiyajjhāna	the third jhāna
nam mkha' mtha' yas skye mched	虛空處	ākāsānañcāyatana	base of boundless space
rnam shes mtha' yas skye mched	識處	viññāṇañcāyatana	the base of boundless consciou
ci yang med pa'i skye mched	無所有處	ākiñcaññāyatana	the base of nothingness
'du shes med 'du shes med min skye mched	非非想處	nevasaññānāsaññāyatana	the base of neither-perception
'du shes med 'du shes med min	非非想	nevasaññānāsaññā	neither-perception-nor-non-p
'du shes med 'du shes med min gyi skye mched	非非想處	nevasaññānāsaññāyatana	the base of neither-perception
snyoms par 'jug pa	正定	samāpatti	attainment (The Chinese appa *sammā āpatti*; cf. 正受 above.)
lan gnyis lan gsum	或二或三	dvitikkhattuṃ	two or three times
de nas	從彼	tato, atha	thereupon, then
yid la byas pa	作意	manasikaroti	to attend, pay attention
phyir mi 'ong ba'i 'bras bu'i sems	阿那含果心	anāgāmiphalacitta	the fruition-mind of non-retur
dgra bcom pa'i 'bras bu'i sems	阿羅漢果心	arahattaphalacitta	the fruition-mind of arahantsh
'bras bu'i sems	果心	phalacitta	fruit-mind, fruition-mind
langs nas	起已	vuṭṭhita, vuṭṭhāya	has emerged, having emerged
dben pa la gzhol ba	專緣寂寂	vivekaninna	inclined towards seclusion
dben pa	寂寂	viveka	seclusion

reg par bya ba dag	觸	phassā	contacts
reg par 'gyur	所觸	phusīyati	is contacted, is touched
'byung	起	uppajjati	arise
shi ba	死人	mata	dead, a dead one, a dead perso
'du shes med pa'i snyoms par 'jug pa bdag	入滅想定人	saññāvedayitanirodhaṃ samāpanna	one who has entered upon the
tha dad pa'i rgyu ci zhes pa	何差別者	kiṃ nānākaraṇanti	what is the difference?
tha dad pa'i rgyu ci	何差別	kiṃ nānākaraṇa	what is the difference?
zhes pa	者	ti	"...", quotation mark
'gags shing	斷	niruddha	ceased (Cf. T32n1648_p0422b
rgyun chad pa	沒	paṭippassaddha	tranquillized
tshe yongs su zad pa	壽命斷	āyu parikkhīṇa	life-span is exhausted
yongs su zad pa	斷	parikkhīṇa	exhausted
tshe	壽命	āyu	life-span, life
dro ba nye bar zhi ba	煖斷	usmā vūpasanta	heat has subsided
nye bar zhi ba	斷	vūpasanta	subsided, stilled, quenched
dbang po rnams kyi rnam 'gyur zhig pa	諸根斷	indriyāni paribhinnāni	the sense-faculties are broken
rnam 'gyur zhig pa	斷	paribhinna	broken up
rab tu dang ba	不異	vippasanna	clear, bright (The Chinese mig broken up, but the Pali and Tib
dbang po rnams rab tu dang ba	諸根不異	indriyāni vippasannāni	the sense-faculties are clear
brjod du med	不可說	na vattabba	cannot be spoken of
shes par byar med pa	不可知	na paññāyati	is not known
ldang ba	出	vuṭṭhāna	emergence
mi srid pa	無有	abhāva	absence

'dus byas kyi chos rnams	有為法	saṅkhatadhammā, saṅkhatā dhammā	conditioned states
snyoms par 'jug pa dang ldang ba	入出	samāpajjana ca vuṭṭhāna	entering and emerging
'dus byas dang 'dus ma byas	有為無為	saṅkhata-asaṅkhata	conditioned and/or unconditi
mtha'	已竟	niṭṭhita	is finished (Used at conclusion *'gog pa'i snyoms par 'jug pa'i mth niṭṭhitā*, the attainment of cess
shi nas	終	cavanato (?)	at decease, upon decease, at de
'pho ba ma yin pa	未度	asaṅkanti (?)	not-transmigrating (Tibetan, P T32n1648_p0451a08–09). Used at death. The Chinese translat
ri mo	色	citra	colour, picture; T32n1648_p04
gang yin	何	ka	what is? T32n1648_p0444c05
ci	何	ka	what? T32n1648_p0444c05
ro	味	rasa	essential function, essential pr T32n1648_p0444c05. Exegetical technical term used as *sati*, *kasiṇa*, *upekkhā, jhāna, b* etc. (According to the Paṭisaml means *kicca* or *sampatti*, A. K. W London, 1982, p. xviii.)
nye bar gnas pa	起	paccupaṭṭhāna	manifestation; T32n1648_p044 Exegetical technical term use state such as *sati*, *kasiṇa*, *jhāna*, T32n1648_p0400c01, etc.
go 'phang gi gnas	處	padaṭṭhāna	near cause, footing; T32n1648_ Exegetical technical term use a state such as *sati*, *kasiṇa*, *jhān* T32n1648_p0400c01. At first 足 later just 處, see T32n1648_p0
go 'phangs gnas	處	padaṭṭhāna	near cause, footing; T32n1648_ Exegetical technical term use a state such as *sati*, *kasiṇa*, *jhān*

			T32n1648_p0400c01. At first 足 later just 處, see T32n1648_p0
go 'phang gnas	處	padaṭṭhāna	near cause, footing; T32n1648_ Exegetical technical term use a state such as *sati*, *kasiṇa*, *jhān* T32n1648_p0400c01. At first 足 later just 處, see T32n1648_p0
phan yon	功德	ānisaṃsa	benefit; T32n1648_p0444c05. (Exegetical) term used to descr *kasiṇa*, *jhāna*, *upekkhā, buddhān*
nye ba'i rten	功德	guṇa (Chinese), upanissaya, upanisa (Tibetan)	quality, virtue (Chinese), supp T32n1648_p0444c06.
ci lta ba bzhin du	如	yathāvant ?	as it is, correctly; T32n1648_p0
phan pa dang mi phan pa yid la byed pa	作意饒益不饒益	hitāhitamanasikāra	attending to benefit and non-b
phan pa dang mi phan pa	饒益不饒益	hitāhita	benefit and non-benefit, what T32n1648_p0444c07.
phan pa	饒益	hita	benefit, what is beneficial; T32
mi phan pa	不饒益	ahita	harm, what is harmful, non-be
mang du byed pa	---	bahulīkaraṇa, bahulīkāra?	to pracise much, to make mucl
de ltar yang	如	yathā	it is like, as is; T32n1648_p044
chos mngon pa las	阿毘曇中	abhidhamme	in the Abhidhamma; T32n1648
	中		in, inside; T32n1648_p0444c08 Denotes the locative case, e.g. T32n1648_p0432b28, *abhidham* Cf. 解脫道論中, in the *Vimutti* X28n0586_p0206b22 & 佛法中 Buddhadhamme/Ariyassa Vin
rab tu shes pa	智	pajānana	understanding, knowing; T32n
rnam par 'byed pa	擇	vicaya	investigation; T32n1648_p044
rab tu rnam par 'byed pa	---	pavicaya	thorough investigation; T32n1

chos rnam par 'byed pa	擇法	dhammavicaya	investigation of the Dhamma;
yang dag par mtson pa / yang dag par mtshon pa	妙相	sallakkhaṇa	discerning; T32n1648_p0444c0
nye bar mtson pa / nye bar mtshon pa	---	upalakkhaṇa	distinguishing, discrimination
so sor yang dag nye bar mtson pa	---	paccupalakkhaṇa	differentiation
rig pa	---	paṇḍicca	erudition, intelligence
(? rnam par 'brel pa)	曉了	vebhavya	clarity; T32n1648_p0444c10.
sems	思惟	cintā	consideration; T32n1648_p044
nye bar yongs su rtogs pa	見	upaparikkha	examination, inspecting; T32n
chen po	大	bhūri	comprehensiveness, extensive
yid gzhungs pa	易悟	medha	intelligence, perspicacity; T32
yongs su 'dren byed	牽	pariṇāyika	reasoning, intellect; T32n1648
rnam par mthong ba	觀	vipassanā	insight; T32n1648_p0444c10.
yang dag par shes pa	正智	sampajaññā	awareness, full awareness, clea
shes rab lcag	慧燈	paññāpatoda	the goad of wisdom; T32n1648
shes rab dbang po	慧根	paññindriya	the faculty of wisdom; T32n16
shes rab stobs	慧力	paññābala	the power of wisdom; T32n164
shes rab mtson cha / shes rab mtshon cha	慧仗	paññāsattha	the sword of wisdom; T32n164
--	慧殿	paññāpāsāda	palace of wisdom; T32n1648_p “clarity”.
shes rab du dang ba	---	paññāpasāda	clearness of wisdom The Tibetan translators misun rightly translated in the Chine
shes rab gsal ba	慧光	paññāāloka	light of wisdom; T32n1648_p0 (The Tibetan term *shes rab sna*

			and *paññāobhāsa* as found in th
shes rab snang ba	慧明	paññāobhāsa	splendour of wisdom, brillianc (The Tibetan term *shes rab sna* and *paññāobhāsa* as found in th
shes rab sgron ma	慧燈	paññāpajjota	lamp of wisdom; T32n1648_p0
---	慧寶	paññāratana	gem of wisdom; T32n1648_p04
shes rab de kho na nyid	慧實	? paññā-tathatā ?	reality of wisdom; T32n1648_p (The Pali text has *paññāratana* given in the Taisho edition at T
ma rmongs pa	不愚癡	amoha	non-delusion; T32n1648_p044
chos rab tu rnam par 'byed pa	擇法	dhammavicaya (Chinese, Pali), dhammapavicaya (Tibetan)	investigation of the dhamma; T
lcag	鉤	patoda	goad; T32n1648_p0444c10.
mtshon cha	仗	sattha	sword, knife; T32n1648_p0444
sgron ma	燈	pajjota	lamp; T32n1648_p0444c11.
rab rnam par gsal ba	了義光明	obhāsana, vibhāsana	illuminating, elucidating; T32n
ma rig pa'i mun pa 'joms pa	除無明闇	avijjandhakāraṃ vidhameti	to dispel the darkness of ignor
so sor yang dag pa rig pa bzhi	四辯	cataso paṭisambhidā	The four discriminations; T32n They are 義辯, knowledge of th *atthapaṭisambhidā*; 法辯, knowl Dhamma, *dhammapaṭisambhidā* discrimination of language, *nir* the discrimination of discernm explained at T32n1648_p0445b
so sor yang dag pa rig pa	辯	paṭisambhidā	discrimination, discriminative See 四辯, so sor yang dag pa ri
bsdus nas	以略	saṅkhittena	in brief, briefly; T32n1648_p04
shes rab kyis	以慧	paññāya	through wisdom; T32n1648_p0
'jog byed	入	?	to enter upon, attain (Chinese) T32n1648_p0444c16.

sgom byed	修諸	bhāveti	to develop, to practise; T32n16
'bras bu mthong bar byed	見彼果	phalaṃ passati ?	to see the fruit; T32n1648_p04
mthong bar byed	見	passati	to see; T32n1648_p0444c17.
gong ma dge	勝善	uttari kusala ?	superior wholesomeness; T32r
bla med pa	最無上	anuttama	unexcelled, supreme; T32n164
nyams pa	退	hāna, hāni, parihāna	decline; T32n1648_p0444c19.
'phel	增長	vaḍḍhati ?	to increase; T32n1648_p0444c1
---	破諸外論	parappavādamaddana	crushing the arguments of out
pha rol rgol ba	諸外論	parappavāda	argument of others, argument
---	破	maddana	crushing; T32n1648_p0444c20.
mi gos pa	非所著	anupalitta	not sullied; T32n1648_p0444c2
gos pa	所著	upalitta	sullied; T32n1648_p0444c20.
shes rab ldan pa	有慧人	paññāvant	one endowed with wisdom; T3
legs par smras pa shin tu srid	最妙顯說善語言	??	the most excellent expounding
rtsol ba dpa' ba	精進勇猛	viriyārambha, viriyaṃ ārabhati	arousal of energy, exertion of (Chinese Pali), exert courageou
de rnams shes rab can spyod yul	是有慧境界	----	those who have wisdom as the
shes rab can spyod yul	慧境界	paññāya gocara ?	wisdom as pasture/range, past
sdig pa spong	除眾惡	pāpāni jahāti/parivajjeti ?	to get rid of the evils; T32n164
chags dang sdang rmongs	愛瞋恚無明	rāga-dosa-moha/lobha-dosa-moha	greed, hatred and delusion; T3
skye 'chi	生死	saṃsāra, jātimaraṇa	saṃsāra, birth and death; T32r
mdo'i don tshol ba nyid	尋修多羅義	suttatthe paccavekkhaṇatā ?	reflecting on the meaning of d

The Tibetan and Chinese trans
suttanta, = “discourse” as *suttat*
particle *nyid* = *-tta, -tā* after *ths*
suttante paccavekkhato, “throug

			in the parallel in the Paṭisambh
mdo'i don	修多羅義	suttattha?	the meaning of discourses, the
mdo	修多羅	sutta, suttanta	discourse, sutra; T32n1648_p04
tshol ba nyid	尋	paccavekkhaṇatā	reflection, reviewing; T32n164
tshol ba	尋	paccavekkhaṇa	reflecting, reviewing; T32n164
gtam pa nyid	---	sākacchā ?	conversation, discussion
yang dag pa mang du	多	sambahula, bahula	much; T32n1648_p0445a01.
dngos po dang rnam par drang ba	作分明處	vatthuvisadakiriyā	cleansing of the physical basis;
			In the Pali commentaries “clea explained as cleaning the body for meditation practice; see Vi
rnam par drang ba	作分明	visadakiriyā	cleansing, making clean; T32n1
sgrib pa rnam par bral ba'i sems nyid	無蓋心	vinīvaraṇacittatā	mind free from hindrances, mi T32n1648_p0445a03.
sgrib pa rnam par bral ba'i sems	無蓋心	vinīvaraṇacitta	mind free from hindrances, mi T32n1648_p0445a03.
sgrib pa rnam par bral ba	無蓋	vinīvaraṇa	free from hindrances, without
shes rab 'chal pa'i gang zag yongs su spangs pa	離無智慧人	duppaññapuggalaparivajjanā	avoidance of unwise persons; T
shes rab can gyi gang zag bsten pa	修行智慧人	paññavantapuggalasevana	association with wise persons;
de la lhag par mos pa	樂著	tadadhimuttatā	intentness upon that; T32n164
			Vism-mhṭ I 156: Tadadhimutta ninnapoṇapabbhāratāti attho.
shes rab 'chal pa	無智慧人	duppaññapuggala	unwise person; T32n1648_p04
shes rab can gyi gang zag	智慧人	paññavantapuggala	wise person, persons endowed
yongs su spangs pa	離	parivajjana	avoidance; T32n1648_p0445a0
bsten pa	修行	sevana	association with, practising, us
shes rab 'chal pa	無智慧	duppaññā	unwise; T32n1648_p0445a03.

shes rab can	智慧	paññavant	wise, endowed with wisdom; T
'jig rten pa'i shes rab	世慧	lokiyā paññā	mundane wisdom; T32n1648_p
'jig rten las 'das pa'i shes rab	出世慧	lokuttarā paññā	supramundane wisdom; T32n1
'jig rten pa dang 'jig rten las 'das pa	世出世	lokiya lokuttara, lokiyalokuttara	mundane and supramundane, T32n1648_p0445a05.
'phags pa'i lam dang 'bras bu dang mi ldan pa	------	ariyamaggaphalavippayutta	dissociated from the Noble Pat
'phags pa'i lam dang 'bras bu dang ldan pa	聖道果相應	ariyamaggaphalasampayutta	associated with the Noble Path
lam dang 'bras bu	道果	maggaphala	Path and Fruit; T32n1648_p04
'phags pa'i lam	聖道	ariyamagga	Noble Paths; T32n1648_p0445a
dang ldan pa	相應	sampayutta	associated with; T32n1648_p04
bsam pa'i rang bzhin gyi shes rab	思慧	cintāmayā paññā	wisdom sprung from thought;
thos pa'i rang bzhin gyi shes rab	聞慧	sutamayā paññā	wisdom sprung from learning;
sgom pa'i rang bzhin gyi shes rab	修慧	bhāvanāmayā paññā	wisdom sprung from developn
bsam pa'i rang bzhin	----	cintāmaya	sprung from thought; T32n164
thos pa'i rang bzhin	----	sutamaya	sprung from study, sprung fro
sgom pa'i rang bzhin	----	sutamaya	sprung from development; T32
bsam pa	思	cintā	thought; T32n1648_p0445a09.
thos pa	聞	suta	study, learning; T32n1648_p04
sgom pa	修	bhāvanā	development, meditation prac
rang bzhin	----	-maya	sprung from, consisting of; T32 (Only used at end of compound
gzhan las ma thos par	不從他聞	parato assutvā	without having heard from an T32n1648_p0445a10.
ma thos par	不聞	assutvā	without having heard; T32n164 par)
gzhan las	從他	parato	from another; T32n1648_p044

gzhan las thos nas	從他聞	parato sutvā	having heard from another; T3
rang gi las las shes pa	自作業智	kammassakatañāṇa	knowledge of the action done l 作業), knowledge of the owne action is one's own (= Pali inte (T32n1648_p0445a10, T32n164
rang gi las kyis shes pa	自作業智	kammassakatañāṇa	knowledge of the action done l 作業), knowledge of the owne action is one's own (= Pali inte (T32n1648_p0445a10, T32n164
rang gi las las	自作業	kammassakatā	ownership of deeds/actions (= (= Tibetan & Chinese; T32n164 The Pali tradition interprets *k* *svaka*] + *tā* = "one's-own-ship/c Chinese interpret it as *karma* + (Cf. *rang gi las las shes pa*, 自作業 (Cf. Vibh-a 411: *Kammassakatar* *idaṃ no sakanti evaṃ jānanañāṇ* *puggale adhiṭṭhātabbā kammass* *kammayoni kammabandhu kamn* *kalyāṇaṃ vā pāpakaṃ vā tassa d* (T32n1648_p0445a10, T32n164
rang gi las	自作	(sayaṃkata)	done by oneself; T32n1648_p04
bden pa dang rjes su mthun pa'i shes pa	隨諦相應智	saccānulomikañāṇa	knowledge in conformity with 隨諦相應)
bden pa rjes su mthun pa shes pa	隨諦相應智	saccānulomikañāṇa	knowledge in conformity with 隨諦相應)
bden pa rjes su mthun pa	隨諦相應	saccānulomika	in conformity with the truths; Vibh-a 411: Saccānulomikaṃ v saccānaṃ anulomanato saccān
bden pa dang rjes su mthun pa	隨諦相應	saccānulomika	in conformity with the truths; Vibh-a 411: Saccānulomikaṃ v saccānaṃ anulomanato saccān

rjes su mthun pa	隨相應	anulomika	in conformity with, conformin part of 隨諦相應, *saccānulomik*
thob pa	得	paṭilabbhati, paṭiladdha	to acquire, acquired; T32n1648
bzo'i skye mched	---	sippāyatana	sphere of crafts
rig pa'i gnas	明處	vijjāṭṭhāna	field of science, field of scienti T32n1648_p0445a11.
bzo	功	sippa	crafts, handicraft; T32n1648_p
dngos po de nyid la	於此處	tesu vatthesu	in these areas; T32n1648_p044
snyoms par 'jug pa	入三昧	samāpanna	one who has entered upon [a c T32n1648_p0445a12.
thams cad	悉	sabba	all; T32n1648_p0445a12.
kyang	---	pi	also, even (empathic particle)
skye ba la mkhas pa	來曉了	āyakosalla	skill in improvement; T32n164
mi 'byung ba la mkhas pa	去曉了	apāyakosalla	skill in detriment; T32n1648_p
thabs la mkhas pa	方便曉了	upāyakosalla	skill in means; T32n1648_p044
mkhas pa	曉了	kosalla	skill; T32n1648_p0445a13.
skye ba	來	āya	improvement, profit; T32n164
mi 'byung ba	去	apāya	detriment, loss; T32n1648_p04
thabs	方便	upāya	means, skilful means; T32n164
yid la byas pa	現作意	manasikaroto	attending to, paying attention
mi dge ba'i chos yongs su spong ba	不善法成退	akusalā dhammā parihāyanti	unwholesome states decrease;
dge ba'i chos yongs su 'phel ba	善法成增長	kusalā dhammā parivaḍḍhanti (or abhivaḍḍhanti?)	wholesome states increase; T3
yongs su 'phel ba	增長	parivaḍḍhati (or abhivaḍḍhati?)	to increase, grow; T32n1648_p
yongs su spong ba	退	parihāyati (or pahīyati?)	to decrease, dwindle; T32n164

'di	於是	ime	on these, to these; T32n1648_p
'di yid la byas pas	於是現作意	ime manasikaroto	attending to these; T32n1648_
mi dge ba'i chos mngon par 'phel ba	不善法增長	akusalā dhammā abhivaḍḍhanti	unwholesome states increase;
mngon par 'phel ba	增長	abhivaḍḍhati	to increase; T32n1648_p0445a1
dge ba'i chos yongs su nyams pa	善法成退	kusalā dhammā parihāyanti	wholesome states decrease; T3
de rnams	於此	tatra	thereto, therein; T32n1648_p0
thams cad kyang	一切	sabbā pi	all the; T32n1648_p0445a16.
----	聚慧	ācayagāminī paññā	wisdom leading to accumulatio
----	不聚慧	apacayagāminī paññā	wisdom leading to disaccumul
----	非聚非非聚慧	nevācayagāminīpacayagāminī paññā	wisdom leading to neither accu T32n1648_p0445a18.
kun du 'phel bar bgrod pa	聚	ācayagāminī	leading to accumulation; T32n
kun du 'phel ba	聚	ācaya	accumulation; T32n1648_p044
'grib par bgrod pa	不聚	apacayagāminī	leading to disaccumulation; T3
'grib pa	不聚	apacaya	disaccumulation; T32n1648_p0
bgrod pa	---	gāminī	leading to, going to; T32n1648_ 'grib par bgrod pa = *apacayagā*
kun 'phel bar bgrod pa ma yin pa 'grib par ma yin	非聚非非聚	nevācayagāminīpacayagāminī	leading to neither accumulatio T32n1648_p0445a18. (The Tibetan text [p.246a] shou *'grib par bgrod pa ma yin pa*)
bya ba lung du ma bstan pa	事有記	kiriyābyākata, kiriyāvyākata	functional-indeterminate; T32 translator misunderstood the *avyākata* as *kiriya + vyākata.* The instead at T32n1648_p0445a19
bya ba	事	kiriyā	functional; T32n1648_p0445a2

lung du bstan pa	有記	byākata, vyākata	determinate; T32n1648_p0445
sa gsum gyi	於三地	tīsu bhūmīsu	in the three planes; T32n1648_ sphere, the plane of the mater immaterial sphere; *kāmāvacar bhūmi*)
lam dang ldan pa shes pa	道等分智	maggasamaṅgissa ñāṇa	knowledge of one who possess
'bras bu dang ldan pa shes pa	果等分智	phalasamaṅgissa ñāṇa	knowledge of one who possess
'bras bu dang ldan pa'i shes pa	果等分智	phalasamaṅgissa ñāṇa	knowledge of one who possess
lam dang ldan pa shes pa	道等分	maggasamaṅgī	one who possesses the Paths; T
'bras bu dang ldan pa shes pa	果等分	phalasamaṅgī	one who possesses the Fruits;
dang ldan pa	等分	samaṅgī	one who possesses, endowed w T32n1648_p0445a21.
dngos po bcu'i yang dag pa'i lta ba	十處正見	dasavatthukā sammādiṭṭhi	right view endowed with ten g grounds; T32n1648_p0445a22.
			See Nidd I 188: *Dasavatthukā sa atthi hutaṃ, atthi sukatadukkaṭā ayaṃ loko, atthi paro loko, atthi n loke samaṇabrāhmaṇā sammagg parañca lokaṃ sayaṃ abhiññā sa*
mi rtag zhes pa'am sdug bsngal zhes pa'am bdag med pa zhes	或無常或苦或無我	aniccan-ti vā dukkhan-ti vā anattā ti	impermanent or suffering or n
rnam par lta ba	見	passati (Chinese), vipassati (Tibetan)	to see, to see with insight, to s
gang de lta bu'i ngo bo rjes su mthun pa'i bzod pa	如是相似忍	yā evarūpā anulomikā khanti	which is such kind of acceptan
gang de lta bu'i ngo bo	---	ya evarūpa	which is such kind of
gang	---	ya	which, whatever
lta bu'i ngo bo	如是	evarūpa	such kind of; T32n1648_p0445
rjes su mthun pa'i bzod pa	相似忍	anulomikā khanti	acceptance in conformity, con T32n1648_p0445a23.

bzod pa	忍	khanti	patience, acceptance; T32n164
rjes su mthun pa	相似	anulomika	conformable, in conformity; T3
lam bzhi'i shes rab	於四道慧	catūsu maggesu paññā	wisdom regarding the four Pat
'bras bu bzhi'i shes rab	於四果慧	catūsu phalesu paññā	wisdom regarding the four Fru
lam yang dag par ldan pa'i shes rab	----	maggasamaṅgissa paññā	wisdom of one who possesses t *par ldan pa'i shes pa*)
lam yang dag par ldan pa	道等分	maggasamaṅgī	one who possesses the Paths; T
yang dag par ldan pa	等分	samaṅgī	one who possesses, endowed w T32n1648_p0445c01.
'bras bu bzhi	四果	cattāri phalāni	the four Fruits; T32n1648_p04 The four fruits are stream-entı arahantship.
'dod pa na spyod pa	欲界	kāmāvacara	sensuous sphere, realm of sens
gzugs na spyod pa	色界	rūpāvacara	material sphere, realm of mate
gzugs med pa na spyod pa	無色界	arūpāvacara	immaterial sphere, realm of im
yongs su ma bsdus pa	無繫	apariyāpanna	unincluded; T32n1648_p0445a
---	欲界慧	kāmāvacarā paññā	wisdom regarding the sensuou
---	色界慧	rūpāvacarā paññā	wisdom regarding the materia
---	無色界慧	arūpāvacarā paññā	wisdom regarding the immate
---	無繫慧	apariyāpannā paññā	wisdom regarding the uninclu
dge ba dang lung du ma bstan pa	善有記	kusalāvyākata	wholesome-indeterminate; T3 (The Chinese translator misur *kiriya + avyākata* as *kiriya + vyāk* 事無記 instead at T32n1648_p
lam dang 'bras bu	道果	magga ca phala, maggaphala	paths and fruits, path and fruit
chos shes pa	法智	dhamme ñāṇa	knowledge of the Dhamma; T3
rjes su shes pa	比智	anvaye ñāṇa	inferential knowledge; T32n16
rjes su	比	anvaya	inference, inferential; T32n164

gzhan gyi sems shes pa	他心智	paracittañāṇa	knowledge of others' minds; T
kun rdzob shes paai	等智	sammutiñāṇa	conventional knowledge; T32n
kun rdzob	等	sammuti	conventional, convention; T32
dang ldan pa	成就	samannāgata	endowed with, possessed of; T
'das pa dang ma 'ongs pa'i tshul len pa	----	atītānāgatena nayaṃ neti	he leads/applies the method t
'das pa dang ma 'ongs pa	過去未來	atītānāgata	past and future; T32n1648_p04
tshul len pa	----	nayaṃ neti	to lead/apply the method
'das pa'i dus	過去	atītamaddhāna	the past, past time; T32n1648_
ma 'ongs pa'i dus	未來	anāgatamaddhāna	the future, the future time; T3
mngon par shes pa	----	abhiññāta, abhijāni	directly knew, fully knew
di nyid	----	imañ̃ñeva, imaṃ eva	just this
yang gang kha cig	----	ye keci, yo koci	whosoever
mngon par shes par 'gyur ba	----	abhijānissati	will directly know
ma rtogs pa	除	ṭhapetvā	putting aside, excluding. (The “dismissing”.)
'phel ba ma yin zhing 'grib pa'i shes rab	慧為聚非為非聚	paññā ācayāya no apacayāya	wisdom which is for accumula T32n1648_p0445b05. (The Tibe the meanings of *ācayāya* and *a* = *'phel ba/kun du 'phel ba* and *ap* = *'grib pa* and *apacaya = nye bar*
nye bar 'phel zhing 'grib pa ma yin pa'i shes rab	慧為非聚非為聚	paññā apacayāya no ācayāya	wisdom which is for disaccumu T32n1648_p0445b05. (The Tibetan translator inadve *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
'grib pa dang 'phel ba dag gi shes rab	慧為聚亦為非聚	paññā ācayāya ceva apacayāya ca	wisdom which is for accumula T32n1648_p0445b06. (The Tibetan translator inadve *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b

			apacaya = nye bar 'phel or *'phel b*
'phel ba yang ma yin 'grib pa ma yin pa dag gi shes rab	慧非為聚非非為聚	paññā neva ācayāya no apacayāya	wisdom which is for neither ac T32n1648_p0445b06. (The Tibetan translator inadve *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
'phel ba ma yin zhing 'grib pa	為聚非為非聚	ācayāya no apacayāya	for accumulation and not for d (The Tibetan translator inadve *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
nye bar 'phel zhing 'grib pa ma yin pa	為非聚非為聚	apacayāya no ācayāya	for disaccumulation and not fo (The Tibetan translator inadve *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
'grib pa dang 'phel ba	為聚亦為非聚	ācayāya ceva apacayāya ca	for accumulation and also for ((The Tibetan translator inadv *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
'phel ba yang ma yin 'grib pa ma yin pa	非為聚非非為聚	neva ācayāya no apacayāya	for neither accumulation nor f T32n1648_p0445b06. (The Tibetan translator inadv *ācayāya* and *apacayāya*. Normal *'phel ba* and *apacaya = 'grib pa*, b *apacaya = nye bar 'phel* or *'phel b*
yod	有	atthi	there is; T32n1648_p0445b06.
'phel ba	聚	ācaya	accumulation; T32n1648_p044
'grib pa	不聚	apacaya	disaccumulation; T32n1648_p0
'phel ba dag gi	為聚	ācayāya	for accumulation; T32n1648_p
nye bar 'phel	不聚	apacaya	disaccumulation; T32n1648_p0
sa bzhi'i	於四地	catūsu bhūmīsu	in the four planes; T32n1648_p (The plane of the sensuous spl the plane of the immaterial sp

			sphere; *kāmāvacarā bhūmi, rūpā* *apariyāpannā bhūmi*; see Paṭis I
sa bzhi	四地	catasso bhūmiyo	the four planes; T32n1648_p04
			(The plane of the sensuous sp the plane of the immaterial sp sphere; *kāmāvacarā bhūmi, rūpā* *apariyāpannā bhūmi*; see Paṭis I
gzugs na spyod pa dang gzugs med pa na spyod	色界及無色界	rūpāvacara-arūpāvacara	the material sphere and the im
spyod pa	界	avacara	sphere, realm; T32n1648_p044
skyo ba	厭患	nibbidā	dispassion; T32n1648_p0445b1
yid 'byung	厭患	nibbidā	dispassion; T32n1648_p0445b1
yid 'byung ba	厭患	nibbidā	dispassion; T32n1648_p0445b1
mngon du byed pa	達	paṭivedha, paṭivijjhati	penetration, to penetrate; T32
----	為厭患	nibbidāya	for dispassion; T32n1648_p044
----	為達	paṭivedhāya	for penetration; T32n1648_p04
gang gis	----	yena, yāya	whereby
'dod pa las 'dod chags bral bar 'gyur ba	厭欲	kāmesu vītarāgo hoti	to become passionless towards
'dod pa las 'dod chags bral ba	厭欲	kāmesu vītarāga	passionless towards sense-plea pleasures; T32n1648_p0445b13
'dod chags bral ba	厭	vītarāga	passionless; T32n1648_p0445b
'dod pa las		kāmesu	towards / in sense-pleasures; T (Read: 'dod pa la ?)
'dod pa 'dod chags dang bral ba bden pa	厭欲	kāmesu vītarāga	passionless towards sense-plea pleasures; T32n1648_p0445b13
mngon par shes pa mngon du byed	通達神通	abhiññāyo paṭivijjhati	to penetrate the direct knowle
mngon du byed	通達	paṭivijjhati	to penetrate; T32n1648_p0445
lam bzhi'i shes rab	於四道慧	catūsu maggesu paññā	wisdom in the Four Paths; T32

bden pa mngon du byed pa	通達四諦	saccāni paṭivijjhati	to penetrate the Truths (Pali, T (Chinese; T32n1648_p0445b13.
don so sor yang dag par rig pa	義辯	atthapaṭisambhidā	discrimination of meaning; T3
chos so sor yang dag par rig pa	法辯	dhammapaṭisambhidā	discrimination of the Dhamma
nges pa'i tshig so sor yang dag par rig pa	辭辯	niruttipaṭisambhidā	discrimination of language; T3
spobs pa so sor yang dag par rig pa	樂說辯	paṭibhānapaṭisambhidā	discrimination of discernment
nges pa'i tshig	辭	nirutti	language, interpretation of lan T32n1648_p0445b17.
spobs pa	樂說	paṭibhāna	discernment, eloquence, persp T32n1648_p0445b17.
so sor yang dag par rig pa	辯	paṭisambhidā	discrimination; T32n1648_p04
don shes pa	於義智	atthe ñāṇa	knowledge in regard to me
chos shes pa	於法智	dhamme ñāṇa	knowledge in regard to Dh
nges pa'i tshig mngon par brjod pa	於說辭慧	niruttābhilāpe ñāṇa	knowledge in regard to lan T32n1648_p0445b18.
mngon par brjod pa	說	ābhilāpa	speech; T32n1648_p0445b1
shes pa shes pa	於智智	ñāṇesu ñāṇaṃ	knowledge in regard to the
tshul gzhan yang / tsul gzhan yang	---	aparo nayo	in another way
rgyu dang 'bras bu shes pa	於因果智	hetuphale ñāṇa	knowledge in regard to cau T32n1648_p0445b19.
rgyu dang 'bras bu	因果	hetuphala	cause and consequence, ca
rgyu shes pa	於因智	hetumhi ñāṇa	knowledge in regard to cau
don so sor rig pa	義辯	atthapaṭisambhidā	discrimination of meaning
chos so sor rig pa	法辯	dhammapaṭisambhidā	discrimination of the Dhar
nges pa'i tshig so sor rig pa	辭辯	niruttipaṭisambhidā	discrimination of language
spobs pa so sor rig pa	樂說辯	paṭibhānapaṭisambhidā	discrimination of discernm
mdo'i sde	脩多羅	sutta, suttanta	sutta, suttanta, sūtra; T32n

			One of the nine factors of t *sāsanaṅga*. In this context i aphoristic rules found in tl used in the same way as in discourses of the Buddha a Bhikkhu Ñāṇatusita, *Analy* 2014: c-cv.
dbyangs kyis bsnyad pa'i sde	祇夜	geyya	recitation; T32n1648_p044 dispensation of the Buddh
lung du bstan pa'i sde	闍柯羅界	veyyākaraṇa	exposition; T32n1648_p04 dispensation of the Buddh
tshigs su bcad pa'i sde	伽陀	gātha	verse; T32n1648_p0445b24 dispensation of the Buddh
ched du brjod pa'i sde	優陀那	udāna	inspired utterance; T32n16 of the dispensation of the
de ltar byung ba'i sde	伊底都地反	itivuttaka	saying; T32n1648_p0445b2 dispensation of the Buddh
skyes pa rabs kyi sde	多伽阿	jātaka	birth-story, jātaka; T32n16 of the dispensation of the
rmad du byung ba'i sde	阿浮多達摩	abbhutadhamma	marvel; T32n1648_p0445b2 dispensation of the Buddh
shin tu rgyas pa'i sde	鞞佛略	vedalla	extensive dialogue; T32n16 of the dispensation of the
mdo'i sde dang dbyangs kyis bsnyad pa'i sde dang lung du bstan pa'i sde dang tsigs su bcad pa'i sde dang tsad du brjod pa'i sde dang de ltar byung ba'i sde dang skyes pa rabs kyi sde dang rmad du byung ba'i sde dang shin tu rgyas pa'i sde	闍柯羅界伽陀優陀那伊底都地反跋多伽闍多伽阿浮多達摩鞞佛略	sutta, geyya, veyyākaraṇa, gātha, udāna, itivuttaka, jātaka, abbhūtadhamma, vedalla	discourses (*sutta*), recitatic verses (*gāthā*), inspired utt birth-stories (*jātaka*), marv dialogues (*vepulla/vedalla*). These are the nine factors *sāsanaṅga*. Knowledge of th Dhamma, *dhammapaṭisamb*
de de bzhin du	----	tassa tass' eva	of just that and that, of jus
de de bzhin du gsungs pa	----	tassa tass' eva bhāsitassa	of just that what is spoken
gsungs pa	所說	bhāsita	what is spoken, what is sai
'di'i don ni	是其義	ayaṃ imassa attho	this is its meaning of this;

---	知彼此義	tassa tass' eva bhāsitassa atthaṃ jānāti	to know the meaning of wl
chos nges pa'i tshig la mngon par brjod pa shes pa	說法辭智	dhammaniruttābhilāpe ñāṇaṃ	knowledge in regard to the
chos nges pa'i tshig la mngon par brjod pa	說法辭	dhammaniruttābhilāpa	the speech and language o
mig shes pa	眼智	cakkhuñāṇa	knowledge regarding the e
mthong ba'i don gyis mig shes pa	眼智為見	dassanaṭṭha cakkhuñāṇa ?	knowledge of the eye (of D T32n1648_p0445b28.
sdug bsngal shes pa	苦智	dukkhe ñāṇa	knowledge of suffering; T3
sdug bsngal kun 'byung shes pa	苦集智	dukkhasamudaye ñāṇa	knowledge of the originati
dug bsngal 'gog pa shes pa	苦滅智	dukkhanirodhe ñāṇa	knowledge of the cessatior
sdug bsngal 'gog pa bgrod pa'i lam shes pa	----	dukkhanirodhagāminiyā paṭipadāya ñāṇa	herein, knowledge of one v
rnam rtog dpyod pa dga' ba bde ba sems rtse gcig pa	覺觀喜樂一心	vitakka-vicāra-pīti- sukha-cittekaggatā	thinking, exploring, raptur T32n1648_p0416a25. (The five jhāna factors, pai
rnam rtog dpyod pa	覺觀	vitakkavicāra	thinking and exploring
dga' ba bde ba	喜樂	pītisukha	rapture and happiness
bsam gtan gyi yan lag	禪枝	jhānaṅga	jhāna factor; T32n1648_p0
yan lag lnga ldan	五分成就	pañcaṅgasamannāgata	endowed with five factors, T32n1648_p0416b04–05. The five jhāna factors, *pañ* exploring, rapture, happin
bsam gtan lnga pa	五禪	pañcama jhāna	the fifth jhāna; T32n1648_ This is the fifth and highes employed in Pali texts. In t second jhāna becomes the endowed with four jhāna f and singleness of mind: *vic* T32n1648_p0408a05–16.
sems pa'i tshul khrims	思戒	cetanā sīla, cetanāsīla	virtue of volition; T32n164

sdom pa'i tshul khrims	威儀戒	saṃvara sīla, saṃvarasīla	virtue of restraint; T32n16
mi 'nga' ba'i tshul khrims	不越戒	avītikkama sīla, avītikkamasīla	virtue of non-transgressio (The Tibetan text is probal
yang dag par bsdams pa'i tshul khrims	護戒	saṃyama sīla, saṃyamasīla	virtue of self-control; T32r
sems pa	思	cetanā	volition; T32n1648_p0400c
sdom pa	威儀	saṃvara	restraint, restraining; T32r
mi 'nga' ba	不越	avītikkama	non-transgression; T32n16 (The Tibetan is probably c
yang dag par bsdams pa	護	saṃyama	self-control; T32n1648_p0
rnam par ldog pa	能離惡	veramaṇī ?	desisting, abstinence; T32r
spong ba'i don gyis na	---	pahānaṭṭhena	in the sense of restraint
don gyis na	義	aṭṭhena	in the sense of ; T32n1648_
spong ba	斷	pahāna	abandoning; T32n1648_p0
sdom pa'i don gyis na	---	saṃvaraṭṭhena	in the sense of restraining
gnod sems med pa	不瞋恚	abyāpāda, avyāpāda	non-ill-will; T32n1648_p04
gnod sems spangs pa	斷滅瞋恚	byāpādapahāna	the abandoning of ill-will;
spangs pa	斷滅	pahāna	abandoning; T32n1648_p0
spangs pa	斷	pahāna	abandoning; T32n1648_p0
gnod sems med pas	以不瞋恚	abyāpādena	through non-ill-will; T32n
snang ba'i 'du shes	光明相	ālokasaññā	perception of light; T32n1
snang ba'i 'du shes kyis	以光明相	ālokasaññāya	through the perception of
nges par 'byung bas	以出離	nekkhammena	through renunciation; T32
mi g.yeng bas	以不散亂	avikkhepena	through undisturbedness, T32n1648_p0400c10.

mi g.yeng ba	不散亂	avikkhepa	undisturbedness, non-dist T32n1648_p0400c10.
g.yeng ba	散亂	vikkhepa	disturbance, distraction, T
chos rnam par bzhag pas	以見法起	dhammavavatthānena	defining of states; T32n164
chos rnam par bzhag pa	見法起	dhammavavatthāna	defining of states; T32n164
the tshom	疑悔	vicikicchā	uncertainty; T32n1648_p0
ye shes kyis	以智	ñāṇena	through knowledge; T32n1
ma rig pa spangs pa	斷無明	avijjāpahāna	the abandoning of ignoran
rab tu dga' bas	以喜	pāmojjena	through gladness; T32n164
rab tu dga' ba	喜	pāmojja	gladness; T32n1648_p0400
mi dga' ba	無可樂	arati	dissatisfaction, boredom, d Cf. 無喜樂
bsam gtan dang pos	以初禪	paṭhamena jhānena	by the first jhāna; T32n164
sgrib pa rnams	蓋	nīvaraṇā	the hindrances; T32n1648_
bsam gtan gnyis pas	以二禪	dutiyena jhānena	through the second jhāna;
rnam par rtog pa dang rnam par dpyod pa rnams	覺觀	vitakkavicārā	thoughts and explorations T32n1648_p0400c12
bsam gtan gsum pas	以三禪	tatiyena jhānena	through the third jhāna; T
bsam gtan bzhi pas	以四禪	catutthena jhānena	through the fourth jhāna;
bde ba sdug bsngal	樂苦	sukhadukkha	pleasure and pain; T32n16
nam mkha' mtha' yas skye mched la snyoms par 'jug pas	以空入定	ākāsānañcāyatanasamāpattiyā	by the attainment of the b T32n1648_p0400c13.
nam mkha' mtha' yas skye mched la snyoms par 'jug pa	空入定	ākāsānañcāyatanasamāpatti	attainment of the base of b
nam mkha' mtha' yas skye mched	空入	ākāsānañcāyatana	the base of boundless spac

gzugs kyi 'du shes	色想	rūpasaññā	perception of matter; T32r
thogs pa'i 'du shes	瞋恚想	paṭighasaññā	perception of impact, perc T32n1648_p0400c14.
thogs pa	瞋恚	paṭigha	impact, impingement, resi
tha dad pa'i 'du shes	種種想	nānattasaññā	perception of diversity; T3
tha dad pa	種種	nānatta	diversity, variety; T32n164
gzugs kyi 'du shes dang thogs pa'i 'du shes dang tha dad pa'i 'du shes rnams	色想瞋恚想種種想	rūpasaññā paṭighasaññā nānattasaññā	perception of matter, perc diversity; T32n1648_p0400
gzugs kyi 'du shes dang thogs pa'i 'du shes dang tha dad pa'i 'du shes	色想瞋恚想種種想	rūpasaññā paṭighasaññā nānattasaññā	perceptions of matter, per diversity; T32n1648_p0400
gzugs kyi 'du shes dang thogs pa'i 'du shes dang tha dad pa'i 'du shes rnams	色想乃至瞋恚及種種想	rūpasaññā paṭighasaññā nānattasaññā	perceptions of matter, per diversity; T32n1648_p0400
rnam shes mtha' yas skye mched la snyoms par zhugs pas	以識入定	viññāṇañcāyatanasamāpattiyā	by the attainment of the b T32n1648_p0400c14.
rnam shes mtha' yas skye mched la snyoms par zhugs pa	識入定	viññāṇañcāyatanasamāpatti	the attainment of the base T32n1648_p0400c14.
nam mkha' mtha' yas skye mched kyi 'du shes	虛空想	ākāsānañcāyatanasaññā	perception of the base of b (Reading 虛空想 instead o
ci yang med pa'i skye mched la snyoms par 'jug pas	以無所有定	ākiñcaññāyatanasamāpattiyā	by the attainment of the b T32n1648_p0400c15.
ci yang med pa'i skye mched la snyoms par 'jug pas	以無所有入定	ākiñcaññāyatanasamāpattiyā	by the attainment of the b T32n1648_p0400c15.
ci yang med pa'i skye mched la snyoms par 'jug pa	無所有入定	ākiñcaññāyatanasamāpatti	the attainment of the base
ci yang med pa'i skye mched	無所有入	ākiñcaññāyatana	the base of nothingness; T
rnam shes mtha' yas skye mched kyi 'du shes	識入想	viññāṇañcāyatanasaññā	perception of the base of b T32n1648_p0400c15.
rnam shes mtha' yas skye mched	識入	viññāṇañcāyatana	base of boundless consciou
'du shes med 'du shes med min gyi	以非想非非想	nevasaññānāsaññāyatanasa	by the attainment of the b

skye mched la snyoms par 'jug pas	定	māpattiyā	perception; T32n1648_p04
'du shes med 'du shes med min gyi skye mched la snyoms par 'jug pa	非想非非想定	nevasaññānāsaññāyatanasa māpatti	the base of neither-percep T32n1648_p0400c15.
ci yang med pa'i skye mched kyi 'du shes	無所有想	ākiñcaññāyatanasaññā	perception of the base of n (Reading 無所有想 instea
mi rtag pa rjes su mthong bas	以無常見	aniccānupassanāya	by the contemplation of in
mi rtag pa rjes su mthong ba	無常見	aniccānupassanā	contemplation of imperma
rjes su mthong bas	以 ... 見	anupassanāya	by contemplation; T32n16
rjes su mthong ba	見	anupassanā	contemplation; T32n1648_
rtag pa'i 'du shes	常想	niccasaññā	perception of permanence
sdug bsngal rjes su mthong bas	以苦見	dukkhānupassanāya	by the contemplation of su
sdug bsngal rjes su mthong ba	苦見	dukkhānupassanā	the contemplation of suffe
bde ba'i 'du shes	樂想	sukhasaññā	perception of happiness; T
bdag med pa rjes su mthong bas	以無我見	anattānupassanāya	by the contemplation of w
bdag med pa rjes su mthong ba	無我見	anattānupassanā	contemplation of without
bdag gi 'du shes	我想	attasaññā	perception of self; T32n16
---	以不淨見	asubhasaññāya	by the contemplation of th
---	不淨見	asubhasaññā	contemplation of the foul;
---	淨想	subhasaññā	perception of the beautifu
yid 'byung ba rjes su mthong bas	---	nibbidānupassanāya	by the contemplation of di
yid 'byung ba rjes su mthong ba	---	nibbidānupassanā	contemplation of disencha Either 過患, normally *ādīn* T32n1648_p0400c17 or this See 厭患觀, *nibbidānupass*

---	以過患見	ādīnavānupassanāya	by the contemplation of di
dga' ba	愛	nandi	delight; T32n1648_p0400c1
chags bral rjes su mthong bas	以無染見	virāgānupassanāya	by the contemplation of di fading away; T32n1648_p0
chags bral rjes su mthong ba	無染見	virāgānupassanā	the contemplation of dispa T32n1648_p0400c18. Cf. *chags pa bral ba rjes su lt*
chags bral	無染	virāga	dispassion; T32n1648_p040
'gog pa rjes su mthong bas	以滅見	nirodhānupassanāya	by the contemplation of ce
'gog pa rjes su mthong bas	滅見	nirodhā anupassanāya samudayaṃ	contemplation of cessation
kun 'byung	集	samudaya	origination; T32n1648_p04
so sor spong ba rjes su mthong bas	----	paṭinissaggānupassanāya	by the contemplation of re
so sor spong ba rjes su mthong ba	-----	paṭinissaggānupassanā	contemplation of relinquis
so sor spong ba	-----	paṭinissagga	relinquishing
nye bar len pa	-----	ādāna	grasping
zad pa rjes su mthong bas	以消見	khayānupassanāya	by the contemplation of de
zad pa rjes su mthong ba	消見	khayānupassanā	contemplation of destruct
zad pa	消	khaya	destruction, wasting away
----	厚想	ghanasaññā	perception of solidness; T3 (Tibetan (244a) has *sdug pa* Pali has *ghanasaññā*.)
'gag pa rjes su mthong ba	滅見	vayānupassanā	contemplation of falling a (Chinese missing from list T32n1648_p0455b12)
kun du 'du byed pa	聚	āyūhana	accumulation; T32n1648_p

yongs su 'gyur ba rjes su mthong bas	-----	vipariṇāmānupassanāya	by the contemplation of cl
yongs su 'gyur ba rjes su mthong ba	-----	vipariṇāmānupassanāya	contemplation of change
brtan pa'i 'du shes	常想	dhuvasaññā	perception of stability; T32 (Reading 常想 instead of 常 instead of brten.)
brtan pa	常	dhuva	stability, constancy; T32n1
mtshan ma med pa rjes su mthong bas	以無相見	animittānupassanāya	by the contemplation of th
mtshan ma med pa rjes su mthong ba	無相見	animittānupassanā	contemplation of the signl
smon pa med pa rjes su mthong bas	以無作	appaṇihitānupassanāya	by the contemplation of th
smon pa med pa rjes su mthong ba	無作	appaṇihitānupassanā	the contemplation of the a
smon pa	作	paṇidhi	aspiration, wish; T32n1648
stong pa nyid rjes su mthong bas	以空見	suññatānupassanāya	by the contemplation of en
stong pa nyid rjes su mthong bas	空見	suññatānupassanā	contemplation of emptines
bdag du mngon par zhen pa	----	attābhinivesa	adherence to an “I”
mngon par zhen pa	入	abhinivesa	adherence; T32n1648_p040
lhag pa'i shes rab kyis chos rnams nges par mthong bas	以增上慧見	adhipaññādhammavipassanāya	by the contemplation of st T32n1648_p0400c21.
lhag pa'i shes rab kyis chos rnams nges par mthong bas	增上慧見	adhipaññādhammavipassanā	contemplation of states by T32n1648_p0400c21.
lhag pa'i shes rab	增上慧	adhipaññā	higher wisdom; T32n1648_
nges par mthong ba	見	vipassanā	insight; T32n1648_p0400c2
mngon par zhen pa	著	abhinivesa	adherence; T32n1648_p040
yang dag pa ci lta bar shes pa mthong bas	以如實知見	yathābhūtañāṇadassanena	by knowledge and vision a T32n1648_p0400c21.
yang dag pa ci lta bar shes pa mthong ba	如實知見	yathābhūtañāṇadassana	knowledge and vision accc

rmongs pa'i mngon par zhen pa	無明執	sammohābhinivesa	adherence to delusion; T32
'tsho ba rjes su mthong ba	過患見	ādīnavānupassanā	contemplation of disadvan (The Tibetan *'tsho ba* mean *mthong ba*, "contemplation misunderstanding or miss
gnas la mngon par zhen pa	居執	ālayābhinivesa	adherence to [sensual] dw
gnas	居	ālaya	dwelling, lodging [into sen T32n1648_p0400c22.
so sor rtog pa rjes su mthong bas	以彼觀見	paṭisaṅkhānupassanāya	by the contemplation of re
so sor rtog pa rjes su mthong ba	彼觀見	paṭisaṅkhānupassanā	contemplation of reflectio
so sor rtog pa ma yin pa	不彼觀	appaṭisaṅkha	non-reflection; T32n1648_
so sor rtog pa	彼觀	paṭisaṅkha	reflection; T32n1648_p040
rnam par ldog pa rjes su mthong bas	以轉散見	vivaṭṭanānupassanāya	by contemplation of turni
rnam par ldog pa pa rjes su mthong ba	轉散見	vivaṭṭanānupassanā	contemplation of turning a
kun du sbyor ba	和合執	saññogābhinivesa	adherence to fetters; T32n
rgyun du zhugs pa'i 'bras bu'i lam gyis	以須陀洹道	sotāpattimaggena	by the path of Stream entr
lta ba dang gnas gcig pa'i nyon mongs pa rnams	見一處煩惱	diṭṭhekaṭṭhā kilesā	afflictions conjoined to vie
lta ba dang gnas gcig pa	見一處	diṭṭhekaṭṭha	conjoined to views; T32n1
gnas gcig pa	一處	ekaṭṭha	conjoined to; T32n1648_p0
lan cig phyir 'ong ba'i lam gyis	以斯陀含道	sakadāgāmimaggena	by the path of Once-returr
nyon mongs pa rags pa rnams	麁煩惱	oḷārikā kilesā	coarse afflictions; T32n164
phyir mi 'ong ba'i lam gyis	以阿那含道	anāgāmimaggena	by the path of Non-returni
bag la nyal du gtogs pa'i nyon mongs pa rnams	細煩惱	aṇusahagatā kilesā, anusahagatā kilesā	subtle afflictions; T32n164

dgra bcom pa'i lam gyis	以阿羅漢道	arahattamaggena	by the path of Arahantshi
nyon mongs pa thams cad	一切煩惱	sabbakilesā	all afflictions; T32n1648_p
bag la nyal du gtogs pa	細	aṇusahagata, anusahagata	subtle; T32n1648_p0400c2
'dus byas kyi mtshan nyid	有為相	saṅkhatalakkhaṇa	the characteristic of the c

Tibetan	**Sanskrit/Pali**		
pandi ta	paṇḍita	scholar, pundit, wise man.	Spelled in various texts as (པཎྜི་ཏ) and pan di ta. The la
stobs bcu dpal bshes gnyen	Daśabalaśrīmitra	Daśabalaśrīmitra	The compiler of the *'dus by* corresponding to Sanskrit Daśabalaśrīmitra might ha second half of the 12th cent In the colophon of the *'dus* he is described as: "The m scholar (paṇḍita), great th of the One of Ten Powers (*pandi ta gnas brtan chen po s* information, see Peter Skil Daśabalaśrīmitra," *Buddhis* See also the entry on *'dus b Saṃskṛtāsaṃskṛtaviniścaya.*
pandi ta chen po stobs bcu dpal bshes gnyen	mahāpaṇḍita Daśabalaśrīmitra	the great scholar Daśabalaśrīmitra	
pandi tachen po stobs bcu dpal bshes gnyen	mahāpaṇḍita Daśabalaśrīmitra	the great scholar Daśabalaśrīmitra	
panditachen po stobs bcu dpal bshes gnyen	mahāpaṇḍita Daśabalaśrīmitra	the great scholar Daśabalaśrīmitra	
pandi ta chen po	mahāpaṇḍita	great scholar (normally spelled as pan di ta chen po in Tibetan)	
pandi tachen po	mahāpaṇḍita	great scholar (normally spelled as pan di ta chen po in Tibetan)	

panditachen po	mahāpaṇḍita	great scholar (normally spelled as pan di ta chen po in Tibetan)	
gnas brtan pa'i sde pa	Sthavira-nikāya	the school of the elders. Cf. 'phags pa gnas brtan pa'i sde pa, Ariya-Sthavira-nikāya. Nowadays called Theravāda.	
'phags pa gnas brtan pa'i sde pa	Ārya-Sthavira-nikāya	the School of the Noble Elders; nowadays called Theravāda.	
'phags pa gnas brtan pa	Ārya -Sthavira	the Noble Elders (= name of a school, see 'phags pa gnas brtan pa'i sde pa) Nowadays called Theravāda.	
'phags pa gnas brtan	Ārya -Sthavira	the Noble Elders (= name of a school, see 'phags pa gnas brtan pa'i sde pa) Nowadays called Theravāda.	
'phags pa gnas brtan pa'i sde pa'i lung	Ārya -Sthavira-nikāya-āgama	the scriptures of the School of the Noble Elders	
gnas brtan pa'i sde pa'i tshul lugs	Sthavira-nikāya-nikāya-āgama-naya	the method of the scriptures of the School of the Elders	
'phags pa gnas brtan pa'i sde pa'i lung gi tshul	Ārya –Sthavira-nikāya-āgama-naya	the method of the scriptures of the School of the Noble Elders	
'dus byas dang 'dus ma byas rnam par nges pa	Saṃskṛtāsaṃskṛta viniścaya	“The Investigation of the Conditioned and Unconditioned.”	The Tibetan transliteratio (Td3897, p. 109a). A syncretic compendium c schools compiled (*bsdus pa* bshes gnyen, possibly in th the Sena period, in India. The Indic language origina translation.

Peter Skilling describes th
Saṃskṛtāsaṃskṛtaviniścaya i
universe—cosmonogy and
psychology and philosoph
methods and attainments,
schools and teachers, both
Mahāyāna." (Skilling 1987,

The *Saṃskṛtāsaṃskṛtaviniśc*
material, is of great value i
summaries and paraphrase
such as the Sāmmitīyas an
form, the last three chapte
grol ba'i lam, 解脫道) of wh
the *Saṃskṛtāsaṃskṛtaviniśc*
works of the the Sāmmitīy
one philososophical work

Skilling mentions only San
is possible that the quotati
and were left in their origi

According to Skilling, Daśa
Northeastern India in the
the original text might hav
to Tibet and might also ha
1987, p. 15).

The *'dus byas dang 'dus ma b*
following editions of the T

Peking Edition No. 5865, ng
(vol.146, p.4-110)

Derge Edition No. 3897, db

Nartang Edition: nyo 6b2-2

(Source: Peking Tripitaka
Comprehensive Research I
http://web.otani.ac.jp/cri/
tml)

A digital version of the tex
website.

			(http://asianclassics.org/e
			References:
			Peter Skilling, "The *Saṃskṛ* Daśabalaśrīmitra," *Buddhis*
			Cf. Peter Skilling, "*Vimutt* Aggregate according to the *the Pali Text Society* XX, 199
kun du		saṃ-	(= prefix)
nye bar		upa-	(= prefix)
rjes su		anu-	(= prefix)
so sor		paṭi-	(= prefix)
yongs su		pari-	(= prefix)
mngon pa, mngon par		abhi- (adhi-)	(= prefix)
nges pa		nir, ni	(= prefix)
yang dag pa		sammā-, sam-	Primary meaning is *sammā* the prefix *saṃ-* when it is f *zhugs pa = samāpanna* and *y yang dag par gcod pa = samu*
nyid		-tta	-ness, -hood (abstract suffi
bya ba		-tabba, –aniya	to be ...., should be ...., (futu
kyis	由	-to	(= instrument/ablative suf
dbang gis	由	-to	(= instrument/ablative suf
rnam par		vi-	(= prefix)
lhag pa		adhi-	(= prefix)
sh'akya thub pa		sakyamuni	the sage of the sakyas, the The sakyas were Gotama's *rnam par nges pa,* Saṃskṛtā
sh'akya	----	sakya, sakka	the sakya, sakyan (The sakyas were Buddha

la sogs pa rgyas par	----	----	and so forth at length, and
sum cu rtza bdun > sum cu rtsa bdun	------	------	37

Vimuktimargadhutaguṇanirdesa Glossary

rnal 'byor spyod pa	坐禪人	yogāvacara	meditator, yogin (T32n164
de nas	爾時	atha	now, herein, here (T32n16
tshul khrims rnam par dag pa	淨戒	visuddha sīla ?	pure virtue, purified virtue (T32n1648_p0404b22)
yon tan	功德	guṇa	good quality (T32n1648_p0 "distinct, good quality" in
yon tan	法	guṇa	quality (T32n1648_p0404b
'dod pa	欲	iccha	wish (T32n1648_p0404b22
don du gnyer pa	欲	iccha	wish (T32n1648_p0404b23
sbyangs pa'i yon tan	頭陀功德	dhutaguṇa	ascetic quality, quality of a (T32n1648_p0404b23)
yang dag par blangs	受	samādāti, samādāna	to undertake, undertaking T32n1648_p0406c03)
rnam grangs du mas	不一種	anekapariyāyena	for various reasons (T32n1 *Anekapariyāyena* normally not fit here. *Pariyāya* can a cause," see PED s.v. "*pariyā*
'dod pa chung ba nyid	少欲	appicchatā	fewness of wishes. T32n16
chog shes pa nyid	知足	santuṭṭhi	contentment. T32n1648_p
yo byad bsnyungs pa	無疑	sallekha	effacement (of afflictions), The Chinese translation of based on a misinterpretati perplexity. *Sallekha* is the topic of the Majjhima Nikāya (MN 8) w unwholesome states is effe opposites. M I 41: Idha kho Pare vihiṃsakā bhavissant bhavissāmā'ti sallekho kar avihiṃsāva veditabbā. Avi chindati, tasmā sallekhoti Cf. D-a 903: Sallekhatāti sal

			Vin-a III 607: Dhutā sallekh tāya samannāgatattā dhut vuttīti sallekhavuttino. Paṭis-a I 43: Idāni yasmā su vaṭṭapādakāni sallekhā nā ca aññāni ca ñāṇāni sallek paccanīkasallekhanākāren samasīsaṭṭhe ñāṇānantara
brtson 'grus rtsom pa	勇猛精進	vīriyārambha	application of energy. T32
dgang sla ba nyid	不受外施	subharatā	being easy to support. T32
yongs su zhen pa rab tu gcod par 'gyur zhing	斷所著	(paligedha-samucchedana?, ajjhosāna-samucchedana?)	elimination of greed, elimi
ting nge 'dzin gyi tshogs	定眾具	samādhiparikkhāra	accessory of concentratio (T32n1648_p0404b26)
tshul khrims legs par bsrungs pa	守護戒	--	protection of virtue. (T32
'phags pa'i rigs	聖種	ariyavaṃsa	lineage of the noble ones, (T32n1648_p0404b26)
---	初聖種	porāṇa ariyavaṃsa	ancient lineage of the nob
gos	衣	cīvara	robes (T32n1648_p0404b2
dang ldan pa	相應	paṭisaṃyutta	connected to, related to (T
gos dang ldan pa	衣相應	cīvarapaṭisaṃyutta	connected to the robes, re
phyag dar khrod pa nyid	糞掃衣	paṃsukūlikatta	the state of the one who w (T32n1648_p0404b28)
phyag dar khrod pa nyid	糞掃衣	paṃsukūlika	one who wears rubbish ra (T32n1648_p0404b28) Bapa
chos gos gsum pa nyid	三衣	tecīvarikatta	the state of the one who w
chos gos gsum pa	三衣	tecīvarika	one who wears three robe (T32n1648_p0404b28)
zas	食	bhojana	food
bsod snyoms pa nyid	乞食	piṇḍapātikatta	the state of the one who e
bsod snyoms pa nyid	乞食	piṇḍapātika	one who eats alms food, al

mthar chags rgyu ba nyid	次第乞食	sapadānacārikatta	the state of the one who g (T32n1648_p0404b28)
mthar chags su rgyu ba nyid	次第乞食	sapadānacārikatta	the state of the one who g (T32n1648_p0405a13)
mthar chags rgyu ba	次第乞食	sapadānacārika	uninterrupted-alms-round alms-round (T32n1648_p0
mthar chags	次第	sapadāna	continuous, uninterrupted (T32n1648_p0404c06)
stan gcig pa nyid	一坐食	ekāsanikatta	the state of the one who e
stan gcig pa	一坐食	ekāsanika	one who eats at one sitting
zas chog pa pa nyid	節量食	? bhojanemattaññuttā, bhojane mattaññuttā (Skt *bhojane mātrajña*)?	the state of the measured- amount-of-food-eater (T32 *pattapiṇḍika,* "(only eating) The Tibetan *zas chog pa pa* sufficiency" = *bhojane saṃt* In any case, 節量食 definit *nāmantika/nāmatika*, "wear tables of the *Mahāvyutpatti* Skt. *nāmantika/nāmatika*, " in Mahāvyutpatti, 翻譯名 Buddhist College, Taipei 20 (nāmantika) ... 【中】節量 Presumably a list of dhutag compared with a list of an wrongly assumed that 節量 because they are found in not mentioned as a dhutag wearing of a rubbish-rag-r *paṃsukūla*; see S II 20.
zas chog pa pa	節量食	? bhojanemattaññu, bhojane mattaññu ?	one who limits his food, m food-eater (T32n1648_p04 *pattapiṇḍika,* "(only eating) The Tibetan *zas chog pa pa* sufficiency" = *bhojane saṃt* In any case, 節量食 definit *nāmantika/nāmatika*, "wear tables of the *Mahāvyutpatti* Skt. *nāmantika/nāmatika*, "

			in Mahāvyutpatti, 翻譯名義 Buddhist College, Taipei 20 (nāmantika) ... 【中】節量 Presumably a list of dhutag compared with a list of and wrongly assumed that 節量 because they are found in t not mentioned as a dhutag wearing of a rubbish-rag-r *paṃsukūla*; see S II 20.
zas phyis mi len pa nyid	時後不食	khalupacchābhattikatta	the state of the one who is (T32n1648_p0404b29)
zas phyis mi len pa	時後不食	khalupacchābhattika	one who is refusing later fo afterwards, (T32n1648_p04 時後食 is a variant or wro The Chinese means “not ea “not taking food afterwarc since it is a particle of proh at all” or “desisting from” II.8/p.61: *Khalūti paṭisedhar laddhaṃ bhattaṃ pacchābha bhojanaṃ pacchābhattabhoja pacchābhattasaññaṃ katvā p Na pacchābhattiko khalupacc paṭikkhittātirittabhojanasset
zas phyis mi blang ba	時後不食	khalupacchābhattika	one who is refusing later fo afterwards, *zas phyis mi bla mi len pa*.
phyis	後	pacchā	afterwards, after, later (T3
zas phyis mi len pa	不時後食	khalupacchābhattika	one who is refusing later fo afterwards (T32n1648_p04
mi len pa	不	khalu	refusing, not to do. As part *khalupacchābhattika,* one w *Khalu* is a particle of prohil at all” or “desisting from”
mi blang ba	不	khalu	refusing, not to do. Alterna
gnas mal	坐臥	senāsana	residence, lodgings, restin

dgon pa pa nyid	無事處坐	āraññikatta	the state of the one who dv (T32n1648_p0404c01)
dgon pa pa nyid	無事處	āraññikatta	the state of the one who dv (T32n1648_p0405b22)
dgon pa pa	無事處坐	āraññika	one who dwells in the fore (T32n1648_p0404c01)
dgon pa pa	無事處	āraññika	one who dwells in the fore (T32n1648_p0405b22)
shing drung pa nyid	樹下坐	rukkhamūlikatta	the state of the one who dv the root of a tree (T32n164
shing drung pa nyid	樹下住	rukkhamūlikatta	the state of the one who dv the root of a tree (T32n164
shing drung pa nyid	樹下	rukkhamūlikatta	the state of the one who dv the root of a tree (T32n164
shing drung pa	樹下坐	rukkhamūlika	one who dwells at the root (Lit. “tree-rooter”) (T32n1
bla gab med pa nyid	露地坐	abbhokāsikatta	the state of the open air dv (T32n1648_p0404c01)
bla gab med pa nyid	露住	abbhokāsikatta	the state of the open air dv (T32n1648_p0405c13, T24r 住.
bla gab med pa	露地坐	abbhokāsika	one who dwells in the oper open (T32n1648_p0404c01
bla gab med pa	露地住	abbhokāsikatta	the state of the open air dv (T32n1648_p0405c12)
dur khrod pa nyid	塚間坐	sosānikatta	the state of the one who dv charnel ground, (T32n1648
dur khrod pa nyid	塚間住	sosānikatta	the state of the one who dv charnel ground, (T32n1648
dur khrod pa nyid	塚間	sosānikatta	the state of the one who dv charnel ground, (T32n1648
dur khrod pa	塚間坐	sosānika	the one who dwells in a ch dwelling in a charnel grou

gzhi ji bzhin pa nyid	遇得處坐	yathāsanthatikatta	the state of one who accep
gzhi ji bzhin pa nyid	遇得處住	yathāsanthatikatta	the state of one who accep
gzhi ji bzhin pa	遇得處坐	yathāsanthatika	one who accepts any dwell (T32n1648_p0404c02)
brtson 'grus	勇猛	vīriya	energy (T32n1648_p0404c(
cog bu pa nyid	常坐不臥	nesajjikatta	the state of the sitter (T32
cog bu pa	常坐不臥	nesajjika	sitter, continuous sitting (
spong ba	斷	paṭikkhipati, paṭikkhepa	to reject, rejection, refusa
khyim bdag	居士	gahapati	householder (T32n1648_p(
mgron	---	bhatta	meal (T32n1648_p0404c05. (meal-) invitation.
'gron	---	bhatta	meal (T32n1648_p0405a05
mgron du 'gro ba	---	---	going to a meal (at a lay pe
brnyogs par rgyu ba	超越	avokkammacāri, avokkamma carati ?	not skipping [houses while away from, not turning aw T32n1648_p0405a22.)
lan gnyis	再	dvikkhattuṃ ?	two times (T32n1648_p040
grong mthar	聚落	gāmanta	inside the village (T32n164
lhag pa	---	atiritta	additional, extra
gyogs pa	覆	channa	a roof-covering, cover. (T3
---	屋舍	agāra	house (T32n1648_p0404c0 舍 = *agārāni*.)
brkam chags	貪樂	loluppa, loluppa	greed, eager desire, longin
brkam chags kyi gnas mal	貪樂處	senāsanaloluppa	greed for lodgings (T32n16
nyal ba	寢寐	seyya	lying down (to sleep), (T32
yang dag par len	受	samādāna, samādiyati	to undertake (T32n1648_p(interchanges 受持 and 受
khyim bdag gi gos	居士衣	gahapaticīvara	robe of a householder (T32

khyim bdag gis gos	居士衣	gahapaticīvara	robe of a householder (T32
tshol ba	求	esana ?	seeking (T32n1648_p0404c
yongs su 'dzin pa	---	parigaṇhana, parigaha ?	receiving, accepting (robes transliterates *yongs su 'dsin*
gsol ba	乞	yācana ?	begging for, asking for (T3
nyes dmigs	過	ādīnava	disadvantage, fault (T32n1
phyag dar khrod pa	納衣	paṃsukūla, paṃsukūlacīvara	rubbish-rag-robe (T32n16
deng slan chad	從今日	ajjatagge	from today onwards (T32n
yon tan	功德	ānisaṃsa	advantage, benefit (T32n1
gnas dam bcas pa nyid dang mthun pa nyid	---	nissayānurūpa	conforming to the depend The "dependence" is the *n* ordination: "The going for (Vin I 58, 96) (*paṃsukūlacīvaraṃ* Perhaps read *gnas dang bca*
gnas dam bcas pa dang mthun pa nyid	---	nissayānurūpa	conforming to the depend The "dependence" is the *n* ordination: "The going for (Vin I 58, 96) (*paṃsukūlacīvaraṃ* Perhaps read *gnas dang bca*
dang mthun pa	---	anurūpa	in accordance with, confor
gzhan la rag ma las pa nyid	得不由他	aparāyattavuttitā	obtained independent of o independent of others (Pal
yongs su spyod pa	---	paribhoga	use, usage
chom rkun	盜賊	cora	robber (T32n1648_p0404c1
'phrogs pa	取	haṭa (= p.p. of harati)	robbed, taken away (T32n1
brkam chags med pa	無貪染	aloluppa ?	without greed
'bags pa chung ba nyid	少所經營	appasamārambhatā ?	with little effort, with littl T32n1648_p0404c16.

			Could not find exact Pali p section 少於營造 is used i 少於營造 = having few un T32n1648_p0404c29.
skyes bu dam pa'i spyod pa nyid	善人所行	sappurisa-carita or sappurisa-sevita ?	practised by good men, a p (T32n1648_p0404c16) *skye* *pa* /所行 would correspon parallel can be traced.
skyes bu dam pa	善人	sappurisa	good man (T32n1648_p040
dad par byed pa	令人欣慕	pāsādikatā	inspiring confidence (T32n164 *byed pa'i yon tan dang ldan pa ny* good qualities (*guṇavanta*). 欣慕 literally is "gladness
skyes bu phyi mas mthong nas rjes su 'jug pa nyid	----	pacchimāya janatāya diṭṭhānugati	an example for later gener (See parallel at Vism II.21/
skyes bu phyi ma	----	pacchimā janatā, pacchimajanatā	later generations. (See parallel at Vism II.21/
mthong nas rjes su 'jug pa	----	diṭṭhānugati	imitate the example. (See parallel at Vism II.21/
yang dag pa'i sgrubs pa mang ba	----	sammāpaṭipattiyā anubrūhana	cultivation of the right pra
yang dag pa'i sgrubs pa	----	sammāpaṭipatti	the right practice, the righ (See parallel at Vism II.21/
mang ba	----	anubrūhana	cultivation, improving (See parallel at Vism II.21/ equanimity, *upekkhānubrū*
bsngags pa	所稱歎	vaṇṇita	praised, extolted (T32n164
de lta bu la sogs pa	---	evamādi	such and others, such and
rnam pa du	幾種	katividha	how many kinds? (T32n16
'jig	失	bhijjati	is broken (T32n1648_p040
bdag po med pa	無主守護	assāmika ?	ownerless, without an owr

bdag po med pa	無主	assāmika ?	ownerless, without an owr
smad pa	所棄	paṭikkhita, chaḍḍita ?	rejected, despised (T32n16
--	塚間	sosāna	cemetery (T32n1648_p040
phyag dar gyi phung po	糞掃	saṅkāra	refuse-heap, midden (T32r
tshong 'dus	市肆	? pāpaṇika ?	market, market-place (T32 means ''shop.''
lam po che	道路	rathiya	street, road (T32n1648_p0
snam sbyar byas	掩緝	saṅghātita ?	pieced together, patched t
kha tshar bcad pa	剪鑿之餘	dasācchinna	cut off at the fringes (Tibet (T32n1648_p0404c22)
kha tshar	----	dasā	fringe of a cloth, border of
phun tshar bcad pa	----	antacchinna	cut off at the end (T32n164
byi bas zos pa	鼠所嚙	undūrakhāyita	gnawed by a mouse (T32n1
zos pa	所嚙	khāyita	gnawed, chewed, eaten (T3
byi ba	鼠	undūra, undura	rat, mouse (T32n1648_p04
ba lang	牛	go	cow, cattle (T32n1648_p04
mes tshig pa	火所燒	aggiḍaḍḍha	burnt by fire (T32n1648_p
tshig pa	所燒	ḍaḍḍha	burnt (T32n1648_p0404c22
ro	尸	---	corpse (T32n1648_p0404c2
mu stegs can gyi mtshan ma	外道服	titthiyaliṅga ?	the costumes of sectarians [non-Buddhist] sects, (T32
blangs pa	受	sādiyati	to accept (T32n1648_p040
blangs	受	gaṇhāti	to take (T32n1648_p0405b
ji ltar ... zhe na	云何	kathaṃ	how?
lhag pa	長	adhika	extra, additional (T32n164
chos gos lhag pa	長衣	adhika cīvara	extra robes, additional rob

gsog 'jog	畜	sannidhi	hoarding, storing up (T32r
gsog 'jog yongs su spangs pa	離畜	sannidhiparivajjana	avoidance of hoarding (T3
gsog 'jog yongs su spangs pa	離於宿	sannidhiparivajjana	avoidance of hoarding (T3
yongs su spangs pa	離	parivajjana	avoidance, avoiding, (T32r
khur chung ba nyid	少於營造	appasamārambhatā	one has few burdens, havi (T32n1648_p0404c29)
lus 'tsho ba tsam gyis chog shes pa	約身知足	santuṭṭho hoti kāyaparihārikena cīvarena	one is content with a robe Chinese), one is content [w (Tibetan) (T32n1648_p040
lus 'tsho ba	約身	kāyaparihārika	sustaining the body, prote
'tsho ba	約	parihārika	sustaining, protecting (T32
bya bzhin du gang dga' bar 'gro ba	如鳥飛空無所顧戀	pakkhino viya samādāyeva gamanaṃ	one is like a bird flying in t going gladly like a bird (Til does its wings (Pali) (T32n164
bya bzhin du	如鳥	pakkhino viya	like a bird (T32n1648_p040
snam sbyar	僧伽梨	saṅghāṭi	double-robe (T32n1648_p0
bla gos	欝多羅僧	uttarāsaṅga	upper-robe (T32n1648_p04
mthang gos	安陀會	antaravāsaka	under-robe (T32n1648_p04
chos gos gsum pa dag	三衣	ticīvara	the three robes (T32n1648 saṅghāṭi, double-robe; (2) bla gos, 欝多羅僧, uttarāsa mthang gos, 安陀會, antar
'chang ba	受	sādiyati, sādiyanā	to accept, acceptance (T32
rang gi las nyams pa	妨自業	----	disruption of one's own wo (T32n1648_p0405a05)
nyam nga ba'i nyes dmigs	過患	ādīnava	disadvantage (T32n1648_p
rang dbang yod pa	自由	aparāyattavuttitā	to be independent, to be fr others (Pali) (T32n1648_p0 "According to one's wishes independent.")

gzhan mi gso ba nyid	----	aparapositā	not sustaining another; no *aparapositā* is the same as *a anañña posinti aññaṃ posetīt posetabbassa aññassa abhāv subharataṃ dasseti. Thero hi kucchiparihārikena ca piṇḍa hutvā viharati, aññaṃ ñātim alaggabhāvato. Atha vā aññe anañña posī*. Cf. Nidd II 292 (*anañña posīti so paccekasamb*
			Tibetan variant readings: gzhan gyi gsobs ba nyid; g
le lo med pa nyid	消除懈怠	kosajjanimmaddanatā	the subduing of idleness, c laziness, freedom from laz
le lo	懈怠	kosajja	idleness, laziness, indolenc
---	消除	nimmaddana	subduing, crushing (T32n1
nga rgyal bcom ba	斷滅憍慢	mānappahāna	the abandoning of pride (T
nga rgyal	憍慢	māna	pride (T32n1648_p0405a08
sems can la phan 'dogs pas zhugs pa	饒益眾生	parānuggahakiriyā	the helping of other being (Pali) (T32n1648_p0405a08
phan 'dogs pa	饒益	anuggaha	helping, assisting (T32n16
ro'i sred pa las ldog pa	不貪滋味	rasataṇhānivāraṇa	checking of craving for tastes ((Chinese) (T32n1648_p0405
ro'i sred pa	貪滋味	rasataṇhā	craving for tastes (T32n1648_
ldog pa	----	nivāraṇa	checking, curbing
phyogs rnams su thogs pa med pa	常於四方心無限礙	cātuddisa appaṭigha	being without obstacles in obstruction in the four dir
phyogs rnams su thogs pa med pa	常於四方心無限礙	cātuddisa appaṭigha	unconstricted in the four d the four quarters (T32n16
thogs pa med pa	無限礙	appaṭigha	being without obstacles; u (T32n1648_p0405a9)
khas len pa	受	sādiyati, sādiyanā	to accept, acceptance (T32

bos pa	請	nimantana	invitation (for a meal) (T32
'gron du bos pa	----	nimantana-bhatta? bhatta-nimantana?	invitation for a meal, meal
sems snyoms pa nyid	平等心	samānacittatā	equal-mindedness, even-m
---	以平等心饒益一切	sabbasamānukampa	helping all equally, compa helping all through impart (T32n1648_p0405a17)
snying brtse ba nyid	饒益	anukampitā, anukampā	helping, compassionating,
snying brtse ba	饒益	anukampā	helping, compassionating,
khyim la ser sna spong ba	----	kulamaccherappahāna	abandoning of selfishness ((T32n1648_p0405a17)
khyim du 'gro ba'i nyes dmigs med pa	---	kulūpakādīnavavippamutta	free from the disadvantage of f
'bod la mngon par mi dga' ba	不喜喚召	avhānānabhinandana	non-delight in being calle
mngon par mi dga' ba	不喜	anabhinandana	not delighting, non-deligh
'bod	喚召	avhāna	being called, being invited
mthar gyis rgyu ba	次第行	sapadānacāra	going continuously (from h uninterruptedly (from hou
yang dang yang du	數	(punappunaṃ, abhiṇhaṃ?)	repeated, again and again (
yo byad bsnyungs pa ma yin pa	----	asallekha	non-effacement
len bya ba	受	paṭiggahaṇa ?	receiving, accepting (T32n
rang gi las mi nyams pa	無妨自事	----	no disruption of one's own (T32n1648_p0405a28)
reg par gnas pa	安樂	phāsuvihāra	dwelling in comfort, dwell
stan gyi mtha' pa	坐邊	āsanapariyantika	bounded by the sitting, lim
chu'i mtha' pa	水邊	udakapariyantika	bounded by water, limited
zas kyai mtha' pa	食邊	bhojanapariyantika	bounded by food, limited b
stan	坐	āsana	seat, sitting (T32n1648_p0

chu	水	udaka	water (T32n1648_p0405b0
zas	食	bhojana	food, meal (T32n1648_p0405
mtha' pa	邊	pariyantika	bounded by, ending with (
kham	揣食	ālopa	lump of food. Perhaps 揣食 corresponds (T32n1648_p0405b03)
tha ma	最後	antima ?	the last (T32n1648_p0405b
yang	更	puna	again (T32n1648_p0405b0
sman	藥	bhesajja	medicine (T32n1648_p040
mid par bya ba	吞	ajjhoharati	to swallow (T32n1648_p04
lus lci bar byed pa	身睡重	kāya-garubhāva, kāya garuka ?	physical heaviness, heavin The opposite of physical li
tshod zin pa	籌量	tulana ?	measuring (T32n1648_p04
zas mang du	多食	bahu bhojana ?	much food (T32n1648_p04
lus kyi gnas ngan len	---	kāyaduṭṭhulla	physical inertia, rigidity of
chags pa spong ba	除貪	----	abandoning greed (T32n16
gnod pa chung ba shes pa	滅病	appābādha	little illness (T32n1648_p0
yang dag par spong ba	斷	samugghāta, samuccheda ?	removal, elimination (T32
zas lhag pa	長食	atirittabhojana	left over food, additional f
lhag pa	長	atiritta (Skt. atirikta)	left over, additional (T32n
gzung ba	受	sādiyati ?	to take, to accept, to receiv
mi len pa	不...受	---	not to take
yang mi len pa	不當更受	---	not to take again
spangs nas	斷？	paṭikkhipato	having refused, having tur
phul skye ba	恣於腹	odarikatta	overloading of the stomach regarding the stomach (Ch

			(Tibetan) (T32n1648_p040
re ba rab tu chad pa	斷於望想	---	elimination of expectation (T32n1648_p0405b14)
yang mi tshol ba	息所營求	puna pariyesanāya abhāva	there is no searching agair (T32n1648_p0405b17)
bzung ba	受持	? gahaṇa ?	taking, accepting (T32n164
'dzings pa	鬧	? kolāhala ?	with commotion, commoti (T32n1648_p0405b23)
'khrug pa	---	vikkhepa	disturbance, confusion
grong mthar	國中	gāmanta	inside the village (T32n164
grong mthar gnas pa	國中住	gāmantavihāra, gāmante vihāranta	dwelling in the village (T3
yon tan dag	功德	ānisamsā	benefits, advantages (T32n *ānisaṃsa*. The Chinese does
nyes dmigs kyang mthong	知是過患	ādīnavadassana	seeing the disadvantages, (T32n1648_p0405b24)
nyes dmigs su lta ba	見...過	ādīnavadassana	seeing the disadvantages, (T32n1648_p0406a23)
gtam gyi gzhi bcu	十種語	dasakathāvatthu	ten topics of conversation *Dasayimāni, bhikkhave, kath santuṭṭhikathā, pavivekakath sīlakathā, samādhikathā, pañ vimuttiñāṇadassanakathāti.*
gtam gyi gzhi	種語	kathāvatthu	topic of conversation (T32
shin tu mdzes pa	最勝可愛	??	great beauty (of nature?) (
lhas bskul ba	與天同止	devatāhi sahavāsitā	dwelling together with the deities (Chinese, Pali), enc by deities (Tibetan) (T32n1
'du 'dzi la dga' ba don du mi gnyer ba	不樂狎俗	na saṃsaggārāmataṃ anuyutta ?	no need for the delight in s socializing (T32n1648_p04 hoti na saṃsaggarato na sa
'du 'dzi la dga' ba	樂狎俗	saṃsaggārāma, saṃsaggarata	delight in socializing, delig (T32n1648_p0405b28) Cf. A saṃsaggarato na saṃsaggā

'du 'dzi	狎俗	saṃsagga	socializing, association wit socializing (T32n1648_p04
dben pa'i bde ba ci 'dod pa thob pa	樂得寂寂樂	pavivekasukharasaṃ assādeti	to delight in attaining the attain the happiness of sec the taste of the happiness
dben pa'i bde ba	寂寂樂	pavivekasukha	the happiness of seclusion
dben pa	寂寂	paviveka	seclusion (T32n1648_p040
rnal 'byor	禪坐	yoga	meditation, meditation-pr
sgra chung ba	少聲	appasadda, appanigghosa	little sounds, quiet (T32n1
dgon pa pa'i gnas mal	無事處	āraññaka senāsana, araññasenāsana	forest lodgings, forest dwe *pa'i gnas mal*.
dgon pa'i gnas mal	無事處	āraññaka senāsana, araññasenāsana	forest lodgings, forest dwe pa pa'i gnas mal.
dgon pa	無事處	araññа	forest, wilderness (T32n16
kun dga'i ra ba	---	ārāma ?	(private) park, pleasure gr
grong dang grong gi nye 'khor	---	gāmañca gāmūpacārañca	the village and the neighb
grong	國	gāma	village
grong gi nye 'khor	---	gāmūpacāra	the neighbourhood of a vil (T32n1648_p0405c02)
mi 'bring	中人	---	average man (T32n1648_p
khru	肘	hattha ?	cubit, forearm-length (T32
gzhu	弓	dhanu	bow, bow-length (T32n164 as being equivalent to 4 肘 an average man. *mi 'bring g* ... 弓....
lnga brgya	五百	pañcasata	five-hundred. (T32n1648_p
gzhu lnga brgya	五百弓	pañcadhanusatika	five-hundred bow-lengths
shing drung pa nyid	樹下住	rukkhamūlikatta	the state of the tree-root-d (T32n1648_p0404c01) 樹下

			下坐.
yongs su bzung pa	---	---	appropriating (T32n1648_
gzhan la gsol ba	求索	---	begging, requesting, beggi
las la dga' ba nyid	樂為作務	kammārāmatā	delight in work (T32n1648
yong su spong pa	離	samuccheda ??	elimination, abandoning, a
gnas la ser sna	住處嫉	āvāsamacchera	selfishness on account of d
ser sna	嫉	macchera	selfishness, stinginess, ava
chags pa rab tu gcod pa	離愛著	---	elimination of greed (T32n
nyi ma gung gi dus su	於日中時	---	at noon time, at the time o (T32n1648_p0405c09)
nyi ma gung	日中	---	at noon, the middle of the
nyi ma gung gi dus	日中時	---	noon time, the time of the (T32n1648_p0405c09)
grib ma	樹	chāyā	shadow (T32n1648_p0405c
spong bar bya	可離	vivajjitabba ?	to be avoided (T32n1648_
shing	樹	rukkha	tree (T32n1648_p0405c09)
rlung med pa	無風	----	without wind, when there
lo ma	葉	paṇṇa	leaf (T32n1648_p0405c10)
lhags pa	所墮	patita ?	fallen (T32n1648_p0405c1(
sdong rgan	朽樹	---	decaying tree, old tree (T3
shing khong stong	空樹	---	hollow tree (T32n1648_p0
nyen can	危	---	dangerous (T32n1648_p04(
rmugs pa dang gnyid spang ba	斷懈怠睡眠	thinamiddhapanūdana	dispelling of sloth and torp
lta bu	猶如	viya	like, similar to (T32n1648_
ri dvags lta bu	猶如野鹿	miga viya	like a wild deer (T32n1648
ri dvags	野鹿	miga	deer, forest-deer (T32n164

ri dags	野鹿	miga	deer, forest-deer (T32n164
brtson pa mi gtong ba	---	anikkhitta-dhura ?	unrelenting effort, not lett Cf. brtson par mi 'dor pa.
zhan du gnas	餘處	---	other places (T32n1648_p0
zhan du gnas na	於餘處	---	in other places (T32n1648_
sems yid mi 'byung ba nyid	不起畏惡	saṃvega anuppāda ?	non-arising of urgency (T3 ba mang ba nyid /多所厭患 T32n1648_p0405c22.
bag med pa	放逸	pamāda	negligence, heedlessness (
'chi ba rjes su dran pa	死時念	maraṇassati, maraṇānusati	recollection of death (T32r
'chi ba rjes su dran pa 'thob pa	得死時念	maraṇassatipaṭilābha	the obtaining of recollecti
'thob pa	得	paṭilābha, adhigama	obtaining, gaining, getting
mi sdug pa'i mtshan ma 'thob pa	得不淨相	asubhanimittādhigama	acquiring the sign of fouln
mi sdug pa'i mtshan ma	不淨相	asubhanimitta	sign of foulness, sign of the
mi ma yin pas bla mar bkur ba	非人敬重	amanussānaṃ garubhāvanīyatā	respect and esteem of non
mi ma yin pa	非人	amanussa	non-human, a non-human tree-spirit, etc.)
bla mar bkur ba	敬重	garubhāvanīya	respect and esteem (T32n1
'dod pa'i 'dod chags rnam par spong ba	伏於欲染	kāmarāgavinodana	dispelling of greed for sens
'dod pa'i 'dod chags	欲染	kāmarāga	greed for sense-pleasures (
rnam par spong ba	伏	vinodana	dispelling (T32n1648_p040
yid 'byung ba mang ba nyid	多所厭患	saṃvegabahulatā	much urgency (T32n1648_
yid 'byung ba	厭患	saṃvega	urgency (T32n1648_p0405
mang ba nyid	多	bahulatā	much, great (T32n1648_p0
'jigs pa dang skrag pa bzod pa	不懼可畏	bhayabheravasahanatā	enduring fear and dread (F The Chinese means “not fe

'jigs pa dang skrag pa	---	bhayabherava	fear and dread (T32n1648_
bzod pa	---	sahana	enduring. See *'jigs pa dang s*
rgyags pa		mada	intoxication, vanity
yang dang yang du	---	abhiṇhaṃ	constantly, frequently
lus kyi rang bzhin	---	kāyasabhāva	the nature of the body (Th misunderstanding *kāyasab* T32n1648_p0405c23.)
rtag tu	恒	dhuva	constantly, constant, alwa 常.
gnas par bya	住	vasati, viharati	to dwell (T32n1648_p0405c
spyil bu	房	kuṭi	hut (T32n1648_p0405c27)
rlung	風	vāta	wind (T32n1648_p0405c28
rlung yas ldang ba	逆風	paṭivātaṃ	upwind, leeward, against t (T32n1648_p0405c28)
mas ldang ba	從風	anuvātaṃ	downwind, windward (T3 As part of *rlung yas ldang b* would be *rlung mas ldang b*
nya sha	魚	maccha	fish (T32n1648_p0405c29)
sha	肉	maṃsa	meat (T32n1648_p0405c29)
'o ma	乳	khīra	milk (T32n1648_p0405c29)
til	麻	tila	sesame (T32n1648_p0405c2
til gyi chur bed	麻粹	tilapiṭṭha	sesame-flour (T32n1648_p04
mon sran gre'u	--	māsa	mung bean
mon sran gre'u 'i bsa' ba	--	māsabhatta	cooked mung-beans, a meal of
bza' ba	--	bhatta	a meal
lhung bzed	鉢器	patta	bowl, begging-bowl (T32n164
khyim	屋	geha	house (T32n1648_p0406a01)
khri'u	坐具	nisīdana	sitting-cloth (T32n1648_p appears to have interprete

			āsana or *pīṭha*, but the Pali
ril pa	物	---	utensil (T32n1648_p0406a(don't correspond. *ril pa* or or cup.
-----	明相現時	aruṇuṭṭhānavelā	the time of the manifestati (T32n1648_p0406a02–03). sign of dawn, when the lig reddish colour before sun- In monastic discipline (Vir because it marks the time- apart from one's three rob the starting limit at which
skya rengs shar	明相現	aruṇuṭṭhāna, aruṇuggamana	manifestation of dawn-ligh *Aruṇuṭṭhāna* is the first sig eastern horizon changes t In monastic discipline (Vir because it marks the time- apart from one's three rob the starting limit at which
skya rengs shar	明相既現	aruṇuṭṭhāna, aruṇuggamana	manifestation of dawn-ligh *Aruṇuṭṭhāna* is the first sig eastern horizon changes t *Aruṇuṭṭhāna* is the first sig eastern horizon changes t In monastic discipline (Vir because it marks the time- apart from one's three rob the starting limit at which
skya rengs	明相	aruṇa	dawn-light (T32n1648_p0 eastern horizon that appe 明相現時, aruṇuṭṭhāna.
du ba	烟	dhuma	smoke (T32n1648_p0405c2
---	哭泣	rodana	crying, wailing (T32n1648_
ldang ba	令避	uṭṭhāpeti	cause to shift, make rise (T
gnod pa byed pa	惱	---	vexation, trouble, harm (T
pha rol	他	aññā	another (T32n1648_p0406a

gnas mal	住處	senāsana	lodging, dwelling-place, re
brkam chags	貪	loluppa, lolupa	greed, eager desire, longin
nang du yang dag par 'jog	寂靜	paṭisallāna	secludedness, withdrawnn (T32n1648_p0406a07) (Skt. 'jog pa & nang du yang dag
ji ltar rnyed pas chog shes pa	知足處	yaṃ laddhaṃ tena tuṭṭhabbaṃ	to be contented with what
chog shes pa	知足	tuṭṭha, santuṭṭha, santuṭṭhi	contented, contentment (T
---	斂攝	pariggaha	embracing, encompassing, (T32n1648_p0407a07. Cf. T
le lo'i gzhi	生怠處	kusītavatthu	ground for idleness, base f
'phres pa'i bde ba	---	passasukha	the pleasure of reclining o *yathā samparivattakaṃ saya sukhaṃ hoti, evaṃ uppannar*
'phres pa	---	passa	reclining on one's side, rep
ma chags pa	離染	virāga	dispassion (T32n1648_p04(
brtsal ba	纏	vinibandha, pariyuṭṭhāna ?	bondage, obsessive attachı Vism II.75/p.79 has *cetaso* elsewhere in Vim 纏 = *pari*
lus kyi gnas (= las kyi gnas)	行處	kammaṭṭhāna	meditation-subject. Cf. 業
rnal 'byor dang mthun pa	堪修禪勝	anuyogasappāya	Pali & Tibetan: conducive t conducive to/fit for develc
dang mthun pa	堪	sappāya	conducive to, beneficial fo
rnal 'byor		anuyoga	meditation-practice
dbang du 'gro ba	---	vasagata, vasaga, vasaṃ gata	to come under the sway of
skabs phye ba	方便	(accāyika ??)	expedient, expedience (T3 etc.
gso ras	芻麻	khoma	hemp. (T32n1648_p0406a1 Cf. 芻摩 at T14n0579_p095
ras bal gyi ras	吉貝	kappāsa	kapok, cotton wool, raw cc reading. Cf. X44n0744_p04

			“cotton-flower,'' T24n1462 Cf. 劫貝 at T14n0579_p095 *Kappāsa* is the cotton wool *pentandra*, etc.
ras bal gyi ras	古貝	kappāsa	kapok, cotton wool, raw co 貝觸, T32n1648_p0430a29, flower'' or “kapok-tree-flo variant 吉貝華. Cf. 劫貝 at *Kappāsa* is the cotton wool *pentandra*, etc.
mon dar	憍奢耶	koseyya	silk (T32n1648_p0406a17)
la ba	欽婆羅	kambala	wool (T32n1648_p0406a17)
byin par gyur	施	dinna	given (T32n1648_p0406a16
skabs phye bas	以方便	---	as an expedient (T32n1648
blang bar bya	受	sādiyati, sādituṃ	is accepted, to accept (T32
nyams par mi 'gyur	不失	na bhijjati	is not broken (T32n1648_p
zhag	日	aha	day (T32n1648_p0406a18)
zhag bcur	十日	dasāha	ten days (T32n1648_p0406
lhag	長	atireka	extra (T32n1648_p0406a18
gos lhag	長衣	atirekacīvara	extra robe, extra robe-mat
gnas mal srung ba'i phyir	為護臥具	---	for protecting lodgings (T3
steng du gding ba	敷具	(paccattharaṇa, nisīdana-santhata ?)	a spread, cover (T32n1648
gding ba	---	santhata, ? nisīdana-santhata ?	a mat, covering (T32n1648
nad gyi rkyen gyan bar gras pa	覆瘡衣	kaṇḍupaṭicchādi	cloth for covering sores (T
gyan ba	瘡	kaṇḍu	sore, itch (T32n1648_p040 A kind of disease of the ski 覆瘡衣.
gras pa	覆	paṭicchādi	covering (T32n1648_p040

gdong phyis kyi gos	手巾	mukhapuñchanacoḷa, mukhapuñchana	mouthwiping-cloth, handk
dbyar gyi ras chen	雨浴衣	vassikasāṭikacīvara, vassikasāṭika	rain-bathing-cloth (T32n1(
rung ba	受持	adhiṭṭhita	determined (T32n1648_p0(
bcol ba	淨施	vikappita	assigned, put under dual o *Vikappana* is a technical te to denote that a bhikkhu s with another monk or nun The robe can then be store *Buddhist Monastic Code I*, Ch (http://www.accesstoinsig bmc1.ch07-1.html)
---	不受持	anadhiṭṭhita	not determined (T32n1648
---	不淨施	avikappita	not assigned, not put unde
dge 'dun gyi zas	僧次食	saṅghabhatta	Saṅgha meal, Community A meal offered to a unlimit Vin-a 1249: ... *Yasmā pana subhikkhe jāte pana puna sa bhagavā tampi anto katvā an uddesabhattanti ādimāha. T tasmā amhākaṃ ajja dasa dv bhikkhū ānethā"ti na evaṃ t na laddhaṃ, idāni taṃ amhā Tañhi āgatāgatānaṃ pāpuṇā
zas	食	bhatta	meal (T32n1648_p0406a21 saṅghabhatta.
---	常住食	niccabhatta	constant meal, continuous is constantly, daily offered Vin-a 816: *Niccabhattanti dh*
tshul shing gi zas	行籌食	salākabhatta	ticket meal (T32n1648_p04 A meal for a which a specif drawing ticket or lots. Vin-a 1261: *Salākabhatte pa paṭṭikāya vā upanibandhitvā vacanato rukkhasāramayāya paṭṭikāya vā asukassa nāma*

			upanibandhitvā pacchiyaṃ v *opuñjitvā punappunaṃ heṭṭh* *pañcaṅgasamannāgatena bh* *paṭṭhāya; no ce atthi, therāsa* *āgatānampi ekābaddhavasen* *vuttanayeneva dātabbā.*
tshul shing	行籌	salāka	ticket, voting ticket, ticket (T32n1648_p0406a21)
zla ba phyed pa'i zas	十五日食	pakkhikabhatta	fortnightly meal (T32n164 A meal offered to monks e Vin-a 1267: *Pakkhikādīsu p* *pañcadasī pañcamī aṭṭhamīt* *uposathaṃ kātuṃ satikaraṇa*
zla ba phyed pa	十五日	pakkhika	fortnightly (T32n1648_p04 十五日食, pakkhik
gso sbyong ba'i zas	布薩食	uposathabhatta	observance day meal, Upo A meal offered to monks o Vin-a 1267*: Uposathikaṃ n* *samādiyitvā yaṃ attanā bhu*
gso sbyong ba	布薩	uposatha	observance-day (T32n164
---	眾食	gaṇabhojana, gaṇabhatta	group meal (T32n1648_p0 monks. Vin IV 74: *Gaṇabhojanaṃ n* *bhojanānaṃ aññatarena bho*
gtsug lag khang gi zas	寺食	vihārabhatta	monastery meal (T32n164 A meal to all the monks in Vin-a 1270*: Vihārabhattaṃ* *saṅghabhattena gahitaṃ.*
gtsug lag khang	寺	vihāra	monastery (T32n1648_p04
bskos pa'i zas	---	uddesabhatta	designation meal, designat (T32n1648_p0406a22) A meal offered to a specifi Vin-a 1249: *Uddesabhattant* *bhikkhū saṅghato uddisitvā* *bhattaṃ kātuṃ icchanti. Apa*

bskos pa	---	uddesa	designation
sgo na	門	dvāra	entrance, gate, door (T32n
glang po che	象	hatthī	elephant (T32n1648_p040
rta	馬	assa	horse (T32n1648_p0406a24
'thab pa	鬪	---	quarrelling (T32n1648_p04
ngo tsha bar 'gyur ba	可羞鄙	lajjī ?	shameful, embarrassing (T
thod rgal	越	atikkamati ?	to skip over, to skip (T32n1
---	旃陀羅	caṇḍāla	an outcast, caṇḍāla, untou variant reading 栴陀羅.

nimantetvā tesaṃ bhattaṃ k apare pakkhikaṃ uposathika dvinnaṃ vā...pe... dasannaṃ etāni bhattāni uddesabhattan Yasmā pana te sacepi dubbhi saṅghabhattaṃ kātuṃ sakkh anujānāmi, bhikkhave, saṅgh

Tattha saṅghabhatte ṭhitikā dvādasa divasā bhuñjantāna tattha vattabbaṃ. "Purimadi amhākaṃ gāhethā"ti evampi pāpuṇātiyeva.

One born in the "low" or " impure, dirty professions,

See M III 129: *... yāni tāni nī vā venakulaṃ vā rathakārak paccājāyati dalidde appannaj ghāsacchādo labbhati.*

In Pali scriptures the caṇḍ impure profession of scave 195: *chavachaḍḍakacaṇḍālā,* Mil 200: *tadā bodhisatto cha*

They were also notorious f *Chavakasamasadisanti sunak* J-a IV 380: *sapākacaṇḍālass* (Ap-a 335: *sunakhocchiṭṭhak* 81*: Evaṃ uppanno hi piṇḍap ucchiṭṭhabhojanasadiso, ...*)

They were living in separa

Tadā hi bodhisatto caṇḍālayo
bahinagare caṇḍālagāme vas
sandhāya gacchantī jeṭṭhaka
Tadā ujjeniyā bahi caṇḍālagā
See also Cp-a 155.)

These villages were associa
VIII.121/p.259, Khp-a 58, V
caṇḍālagāmadvāre candanik
vassante udakena āvūḷhaṃ n
siṅghāṇikālohitappabhutinā
kaddamodakāluḷitaṃ sañjāta

M-a III 70: *mahāpuriso caṇḍ*
cammagehe vasati.

They were avoided and de
a Brahmin who met a caṇḍ
him. (J-a III 232: *ekaṃ caṇḍ*
caṇḍālohamasmī ti vutte tass
sarīre phusanabhayena nass
vatvā vegena tassa uparivāta
who had seen a caṇḍāla wa
a IV 375: *Diṭṭhamaṅgalikā sā*
pucchitvā caṇḍālo ayye ti vut
gandhodakena akkhīni dhovi

A bhikkhu can not insult o
caṇḍāla birth. See Vin I 6 &
nesādajāti, rathakārajāti, puk
nāma jāti - khattiyajāti, brāh

The Bodhisattva was born
births, see J-a II 82: ... *bodh*
IV 376, M-a III 70, Cp-a 152

Chapter 10 of the Brahmar
the caṇḍāla as follows:

“51. But the dwellings of K
the village, they must be m
be) dogs and donkeys.

52. Their dress (shall be) th
their food from broken dis
ornaments, and they must

53. A man who fulfils a reli
with them; their transactio
their marriages with their

54. Their food shall be give
giver) in a broken dish; at

---	栴陀羅	caṇḍāla	an outcast, caṇḍāla, untou reading of 旃陀羅) One born in the “low” or “ impure, dirty professions, See M III 129: *... yāni tāni nī vā venakulaṃ vā rathakārak paccājāyati dalidde appannaj ghāsacchādo labbhati.* In Pali scriptures the caṇḍ impure profession of scave 195: *chavachaḍḍakacaṇḍālā,* Mil 200: *tadā bodhisatto cha* They were also notorious f *Chavakasamasadisanti sunak* J-a IV 380: *sapākacaṇḍālass* (Ap-a 335: *sunakhocchiṭṭhak* 81*: Evaṃ uppanno hi piṇḍap* *ucchiṭṭhabhojanasadiso, ...*) They were living in separa *Tadā hi bodhisatto caṇḍālayo* *bahinagare caṇḍālagāme vas* *sandhāya gacchantī jeṭṭhaka* *Tadā ujjeniyā bahi caṇḍālagā* See also Cp-a 155.) These villages were associa VIII.121/p.259, Khp-a 58, V *caṇḍālagāmadvāre candanik* *vassante udakena āvūḷhaṃ n* *siṅghāṇikālohitappabhutinā* *kaddamodakāluḷitaṃ sañjāta*

villages and in towns.

55. By day they may go abo
distinguished by marks at
carry out the corpses (of p
settled rule.

56. By the king's order the
accordance with the law, a
clothes, the beds, and the

(Translated from the Sansk
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			There is no mention of car literature.
lhung bzed kha spub pa	覆鉢	pattanikkujjana	turning the bowl upside do (T32n1648_p0406a25, T22r special disciplinary proced performed a legal act entit disapproval to a misbehav their bowls when he wishe layman's conduct improve performed again, the mon their bowls to him so that See Vin II 125–26: *Aṭṭhahi, l upāsakassa ākaṅkhamāno sa aṭṭhahi? Bhikkhūnaṃ alābhā bhikkhū akkosati paribhāsati dhammassa ... saṅghassa ava imehi aṭṭhahaṅgehi samannā Evañca pana, bhikkhave, nikk saṅgho ñāpetabbo Suṇātu me āyasmantaṃ dabbaṃ mallap anuddhaṃseti. Yadi saṅghas licchavissa pattaṃ nikkujjeyy ñatti.* See also Ṭhanissaro Bhikkh In the Chinese the origin s described in the Mahīśāsak T22n1421_p0174c09ff. In the Mahāsāṃghika-vina T22n1425_p0483c09ff. In the Dharmaguptaka's “F T22n1428_p0959a26ff. In the Sarvāstivādanikāyav T24n1451_p0220a22ff.
kha spub pa	覆	nikkujjana, nikujjati	overturning, turning upsid nikubjana. As part of lhung bzed kha s
slob bar grags pa'i khyim	學家	sekkhasammata kula, sekkhakula, sekhakula	a family agreed upon as tra (T32n1648_p0406a25.) This refers to a rule that fo the food given by overly-g declared trainees through

			IV 180: *Yāni kho pana tāni se tathārūpesu sekkhasammate khādanīyaṃ vā bhojanīyaṃ v bhuñjeyya vā, paṭidesetabba pucchitabbo, sekkhasammatā*
			The term *sekkhakula* is only Pali; *Vinayavinicchayaṭīkā* II *laddhasekkhasammutikāni k vā sekkhakulehi vā, mahārāj*
mkhan po	和尚	upajjhāya	preceptor, khenpo (T32n1 上.)
mkhan po	和上	upajjhāya	preceptor, khenpo (T32n1
slob dpon	闍梨	ācariya	teacher (T32n1648_p0406a
glo bur ba	客	āgantuka	visitor (T32n1648_p0406a2 客行, which is a mistake.)
---	客比丘	āgantukabhikkhu	visitor bhikkhu, visiting m T32n1648_p0406a28)
khyu mchog	牛	usabha, goṇa	bull (T32n1648_p0406a28)
sbrul	蛇	ahi, sappa	snake, serpent (T32n1648_
'bab pa	雨	vassati	to rain (T32n1648_p0406a2
'ongs pa	來	āgamana	coming, arriving, arrival (T
langs pa	起	uṭṭhahati	to stand up, to rise up (T32
langs par gyur	起已	uṭṭhāya	having risen, having stood
bsnyen par rdzogs par las	受戒	upasampadā	full acceptance, higher adı ordination (T32n1648_p04
			The acceptance into the Sa through a special legal act and a triple proclamation a at least five monks (outsid prior steps such an interro obstructive factors (i.e. wh
			The applicant has to meet He has to be 20 years old, f not have fallen into to a Pā an immediately-retribute c

			a parent or an arahant; he hermaphrodite; have perm government service (e.g. a or debtor; not have certair sought criminal or prisone be in the possession of a bo The bhikkhu undertakes t of the Pātimokkha rules. H participate in legal acts of Pātimokkha-recitation, up See Ṭhanissaro Bhikkhu, *B*
ched	為	-āya	for the purpose of, for the
ltung ba las bslang ba	懺罪	āpattivuṭṭhāna	emergence from an offenc might rather correspond t
ltung ba	罪	āpatti	an offence (T32n1648_p04(offence as described in the transgression of a Pātimok
dam chos mnyan pa	聞法	dhammassavaṇa, saddhammasavaṇa	hearing the Dhamma (Chir the True Dhamma (Tibetar listening to the Dhamma t bondages; see A III 382.
mnyan pa	聞	savaṇa	hearing, listening (T32n16
gso sbyong	布薩	uposatha	observance-day (T32n164
dgag dbye	自恣	pavāraṇā	invitation-ceremony (T32r The pavāraṇā is a special l of the rains-retreat (*vassa*) each of the participating m offence that they might ha done during the rains, and that there is an offence.
na ba	病	vyādhita (?)	being ill, being sick (T32n1
mdo	經	sutta	discourse (T32n1648_p040
rkyen	緣	paccaya	condition, reason (T32n16
rjes su gnang	可	anuññāta ?	allowed (T32n1648_p0406b
kha cig na re ... zhes zer	有一說	ekacce vadanti ?	some say (T32n1648_p040(

			The structure of the Tibeta
			kha cig na re ... zhes zer : “
kha cig na re	有一	ekacce	some (T32n1648_p0406b06
			Part of kha cig na re ... zhe
chos mngon pa las ji skad du	如毘曇中說	abhidhamme yathāvutta	as is said in the Abhidhamı
chos mngon pa las	毘曇中	abhidhamme	in the Abhidhamma (T32n
			As part of chos mngon pa l abhidhamme yathāvutta.
ji skad du	如 ... 說	yathāvutta, yathā vutta	as is said (T32n1648_p040
'du bar 'gyur	攝	saṅgahita, saṅgahaṃ gacchati ?	is included (T32n1648_p04
de ci'i phyir zhe na	何故	---	why? (T32n1648_p0406b1(
spyil bu	房舍	kuṭi	hut (T32n1648_p0406b10)
de lta bas na	是故	tasmā	therefore, for this reason (
rdzogs bar byed	滿	paripūrati ?	to fulfil (T32n1648_p0406b
rdzogs par 'gyur	成滿	paripuṇṇa ?	is fulfilled (T32n1648_p04(
de nyid kyi phyir	故	---	on account of that (T32n1(
mdzes dga' ba	難陀	Nanda	Nanda (T32n1648_p0406b1 Buddha; see DDPN s.v. “Na
			The name means “delight.
tshe dang ldan pa mdzes dga' ba	----	āyasmā nanda	venerable Nanda
tshe dang ldan pa	長老	āyasmā	venerable
---	何時	kadā	when (T32n1648_p0406b14
ngan ngon gyis 'tsho zhing	---	uñchena yāpenta	sustaining [oneself] by alm
'tsho zhing	養	yāpenta	sustaining, nourishing (T3
ngan ngon	---	uñchā	alms-gleanings, gleaning (
'dod pa rnams la ni lta ba med pa	無見所欲	kāmesu anapekkhin	not longing for sense-plea
lta ba med pa	無見	anapekkhin	not longing, without longi

'dod pa rnams la	所欲	kāmesu	regarding sense-pleasures, (T32n1648_p0406b15–16)
sbyangs pa'i yan lag	頭陀分	dhutaṅga	factor of asceticism, asceti
sbyangs pa'i chos	頭陀法	dhutadhamma	ascetic state, state of ascet
du zhig	幾種	katividha	how many kinds (T32n164
spyod pa'i gang zag	行人	carita-puggala ?	person with a temperamer
spyod pa	行	carita, cariya	temperament, character, c
sbyangs pa'i de nyid	是頭陀	dhuto	one who is ascetic, ascetic, one who has purified hims (T32n1648_p0406b17)
sbyangs pa smra ba	說頭陀	dhutavādin	a proponent of asceticism, practices (T32n1648_p040
dus kyi mthar thug pa	時節	utu	season (Chinese), season-li (T32n1648_p0406c08).
brjod par bya	應說	vattabba	to be spoken of, to be calle 說.)
gti mug med pa	不癡	amoha	non-delusion (T32n1648_p
bcom ldan 'das kyis ji skad du	如佛所說	----	as taught by the Buddha (T
---	惡欲	pāpiccha	evil wishes, evil desires (T3
rab tu dben pa nyid	靜	paviveka	solitude (T32n1648_p0406l
'dis chog pa nyid	---	idamatthitā, idamatthikatā, idamaṭṭhikatā	'this-is-sufficient'-ness, 'th 'this-will-do'-ness. See Th 984: *Kappiyaṃ taṃ c [idamatthitaṃ (Siyam ed.)]; A bhikkhuno.* *Th-a III 99: Idamatthikanti id vuttapayojanatthaṃ yāvadev paṭicchādanatthañcāti attho. itarītarasantosañca vadati.* *A-a III 306: Idamatthitanti im idamatthī, idamatthino bhāv nissāya, na aññaṃ kiñci lokā*

			A-ṭ 151 (Be): *Iminā sarīraṭṭh* *kārassa ṭṭha-kāraṃ katvā, ta* *kusaladhammehi atthi idama* *paṃsukūlikaṅgādīsu patiṭṭhi* *dhutaguṇe samādiyati ceva p* *Tenāha – idamaṭṭhitā ñāṇam*
rjes su gnang ba	所許	anuññāta	allowed, permitted, sancti
'dod pa'i bsod snyoms kyi rjes su brtson pa'i	欲染	kāmasukhānuyoga	pursuit of the happiness o Cf. 欲樂著, which is the fu
slu ba	欺誑	---	allurement, deception, dec
sel	除	dhunāti	shakes off, removes (T32n1
rjes su brtson pa		anuyoga	pursuit of, engagement in,
'dod pa'i bsod snyoms	欲染	kāmasukha	sense-pleasure, the happir
'tsham pa	相似	anulomika, anuloma ?	suitable, in conformity wit
bsten pa	---	paṭisevana	practising, using
bdag nyid dub pa'i rjes su brtson pa	--	attakilamathānuyoga	pursuit of wearing-out-on (T32n1648_p0406b27–28).
bdag nyid dub pa	身羸	attakilamatha	wearing-out-oneself, self-r Cf. 著身疲.
dub pa	羸	kilamatha	exhausting, wearying, wea (T32n1648_p0406b28)
spang ba	能除	paṭikkhepa	rejecting, to reject (T32n1
spang ba'i gzhi	---	paṭikkhepavatthu	a thing to be rejected (T32
'dod chags spyod pa	貪行人	rāgacarita	one with a greed temperar greedy character (T32n164
gti mug spyod pa sbyangs pa	癡行人	mohacarita	one with a delusion tempe deluded character (T32n1
zhe sdang spyod pa	嗔恚行人	dosacarita	one with a hate temperam character (T32n1648_p040
dga'	---	sappāya	advantageous, beneficial, s of *sappāya/sāmpreya* as *piy*

ci'i phyir	何以故	kasmā	why? (T32n1648_p0406c01
sbyangs pa'i yon tan sten pa	修行頭陀	dhutaṅgasevana	practicing of the ascetic qu practising of the asceticisn 修頭陀行 at T32n1648_p0
sten pa	修	sevana	practising (T32n1648_p040
bsgrub dka' ba	受苦	dukkhapaṭipadā, dukkhāpaṭipadā	painful practice. (T32n164 T32n1648_p0459b08
bsgrub dka'	受苦	dukkhapaṭipadā, dukkhāpaṭipāraddhavīradā	painful practice. (T32n164 T32n1648_p0459b08
la brten nas	依	nissāya	in dependence upon, depe
rnam par gnon pa	能伏	vikkhambhana, vikkhambatsi	suspension, suspending, su arrest (T32n1648_p0406c0
bag yod pa	不放逸	appamatta, appamāda	heedful (T32n1648_p0406c
---	更	bhiyyo	more (T32n1648_p0406c05 T32n1648_p0441c23)
---	轉增	bhiyyo ?	more (T32n1648_p0406c05
mkhris pa	瘀	pitta	bile (T32n1648_p0406c05)
mkhris pa'i nad	瘀病	pittaroga ?	bile-disease, illness caused
drod bag	熱湯	uṇhodaka ?	hot liquid, hot water (Chin (T32n1648_p0406c05). Not *hi pittajararogo bhavissati. T* *hatthapādādidhovanatthāya* *na vaṭṭati, rogo balavataro h*
gzhan dag na re	復說	apare vadanti ? aparampi vutta ?	it is also said (Chinese), otl (T32n1648_p0406c06). 復說, lit “again said.” Tibe Tibetan corresponds to *ap* *Abhidharmakośabhāṣya* see & 有說, see 有說/*gzhan da* Cf. gzhan dag tu yang gsun Cf. 復有說, “but/again son
gzhan dag tu yang gsungs pa	復說	apare pana vadanti, apare	others also say, but others

		vadanti ? aparampi vutta ? apare panāhu Apare pana bhaṇanti	The Chinese 復說 suggests however, is normally used it more likely would corres Tibetan has. Cf. gzhan dag na re, "other correspond to *apare vadant*
gzhan dag	復	apare ?	others; T32n1648_p0451c0
zla ba	月	māsa	month (T32n1648_p0406c0
dbyar	安居	vassāna	the rainy-season (T32n164 One of the three seasons o During the rainy season re without a good reason, hav Ṭhānissaro, *Buddhist Monas*
gyogs par gnas pa	覆處	channa ṭhāna ?	covered dwelling-place (T3
bcom ldan 'das kyis gnang	佛聽	bhagavatā anuññāta	approved by the Fortunate (T32n1648_p0406c09)
gnang	聽	anuññāta	approved, sanctioned (T32
smra ba	說	vāda	proponent, advocate, prea (T32n1648_p0406c10)
slob pa	學人	sekkha, sekha	trainee, one in training (T3
so so'i skye bo	凡夫	puthujjana	worldling, commoner, ord
mtshan nyid	相	lakkhaṇa	characteristic (T32n1648_p
mnog	味	rasa	function (T32n1648_p040 exegetical sense used in Pa nyid, 相, *lakkhaṇa*, and *nye*
nye bar gnas pa	起	paccuppaṭṭhāna	manifestation (T32n1648_p technical, exegetical sense Cf. 相, lakkhaṇa, and mnoṣ
rnam pa gcig tu	復次	api ca, aparaṃ pi ?	in one way, similarly (Tibe (T32n1648_p0406 b26 & 40 Bapat renders "according t quotations of the later cha

ma 'bags pa	無所著	----	non-contamination, non-p (Chinese) (T32n1648_p040
nyes dmigs med pa	無過	anādīnava *or* anavajja	non-disadvantage *or* blame Elsewhere in the Chinese t "blamelessness," while *nye* to *ādīnava.*
brtson par mi 'dor pa	不退	anikkhitta-dhura ?	unrelenting effort, not lett Variant reading: brtson pa Cf. brtson pa mi gtong ba.
thog ma	初	ādi	beginning (T32n1648_p040
bar ma	中	majjha	middle (T32n1648_p0406c1
tha ma	後	pariyosāna	end, final (T32n1648_p040
---	初中後	ādimajjhapariyosāna	beginning, middle and end
yang dag par len pa	受	samādāna	undertaking (T32n1648_p0
sten pa	修行	sevana	practising (T32n1648_p040
rab tu dga' ba	歡喜	pāmojja	rejoicing (T32n1648_p040
rnam par grol ba'i lam	解脫道	Vimuttimagga	The Path to Freedom, The (T32n1648_p0404b16). In t the start and colophon of t The full Chinese title is 解 A compendium giving a de liberation that was transm It scheme is based on virtu The Pali original is extinct translation (T32n1648) cor In Tibetan translation, the separate text called *rnam p* *bstan pa zhes bya ba ste kun* the Ascetic Qualities' from the third chapter." See *sby* *Dhutaguṇaniddesa.* The last three chapters are *dang 'dus ma byas rnam par* *Saṃskṛtāsaṃskṛtaviniścaya,*

This is an overview of the

Chapter 1: Introduction (

Reason for Teaching the P
Virtue, Concentration, Wis
of Happiness; The Middle

Chapter 2: Analysis of Vi

Benefits of Virtue; Definin

Stages in Virtue; Obstacles

Kinds of Virtue; Virtue of t

Virtue of the restraint of t
with the Requisites; Reflec
requisites; Purity of Virtue
Virtue.

Chapter 3: The Ascetic Q

What are the austerities?;
Abridgements of the Thirt

Chapter 4: Analysis of Co

Meaning of Concentration
Obstacles, Causes and Requ
Concentration; Why Four a

Chapter 5: Searching for

Qualities of the Good Frien

Chapter 6: Exposition on

Kinds of Temperament; Fo
Quick and Slow Practice; T

Seven Aspects of Tempera
temperament?; Miscellane
Temperament.

Chapter 7: Analysis of th
(Kammaṭṭhānaniddesa)

Thirty-Eight Meditation su

Chapter 8: Meditation M

Earth kasiṇa—Characterist
Disk; Method of Practice o
Sign; Access-jhāna and Jhā
in Jhāna;

First Jhāna; Explanation of
Characteristics, Qualities, I

Jhāna; Fourth Jhāna; Attai
Base of Boundless Conscio
Neither-perception-nor-n
the Attainments; Other Ka
Kasiṇa); Miscellaneous To
the Foul (Perception of the
Miscellaneous Topics on F
of the Buddha; Recollectio
Saṅgha; Recollection of Vi
Recollection of Deities; Mi
Death; Recollection of the
Immeasurables: Loving-ki
Equanimity;

Defining of the Four eleme
elements in brief and at le
Entities.

The Base of Nothingness a
non-perception.

Chapter 9: The Five Direc

Kinds of supernormal pow
pervasive force of knowle
pervasive force of concent
Noble Ones; Supernormal
Supernormal power of the
sprung from magic knowle
application; Procedure of
Supernormal power of res
sprung from mind; Miscell
Divine ear; Knowledge of
Lives; Divine eye; Miscella

Chapter 10: Exposition o

Definition and Benefits of

Chapter 11: The Five Skil

Skill in the aggregates; Ag
; Derived matter; S
matters; Difference betwe
matter; Matter to be know
Aggregate of Feeling;

Aggregate of Perception; A

Aggregate of Consciousnes
Knowing the Five Aggrega
Knowing the Sense-bases;

Skill in the elements; Skill

			Links; Dependent arising w
			Questions on actions, defil to be Known in Seven Way Suffering; Kinds of sufferir
			Truth of the Origination of Suffering; Truth of the Pat Why Four Noble Truths ar Four Noble Truths
			Chapter 12: Exposition o
			Defining the Truth of Suffe Truths; Procedure; Definin Understanding the Source
			Defining the Truth of Cessa the Cessation of Suffering; the Sign; Grasping the agg signs; Two ways of graspin knowledge; Characteristics Acquiring the highest knov knowledge ; Dissolutio Appearing-as-fearful-knov Conformity-knowledge; Cl knowledge; Three fetters; Non-Returner; Arahant;
			Three Kinds of Stream-ent Returner; Five Kinds of No realization of the Fruit; Mi Three Liberations; Hundre Unwholesomeness; ... Tw Two attainments; Fruition cessation of perception an
kun nas btus pa	品	vagga	chapter (of a text) (T32n16 conclusion of the book.)
sbyangs pa'i yon tan bstan pa		Dhutaguṇaniddesa	Exposition on the Ascetic (
			The third chapter of the *Vi* 道, which was translated i Dpal Brtsegs in the early 9
			In the colophon of this tex “Translated, proofread, an *phab pa*) by the Indian khe the chief proofreader-lotsa Dpal Brtsegs, *rgya gar gyi m*

gyi lo tsā ba bande dpal brtse
pa'o.

It is not known how the te

There is an critical edition
P.V. Bapat: *Vimuktimārga D*

The text is found in the fol

Peking Edition No. 0972, m
p.57)

Derge Edition No. 0306, mr

(= bka' 'gyur/ (sde dge par
delhi: delhi karmapae choc
1976-1979.
http://tbrc.org/link?RID=(
84.

=
http://www.thlib.org/enc
php#cat=d/0307. Retrievec

Nartang Edition: la 199a1-2
Volume 72 pages 401 – 439
thang]: [snar thang dgon p
http://tbrc.org/link?RID=(
3. Retrieved 25.4.2012.)

Tanjur:

Peking Edition No. 5644, 'd
p.261-266).

Derge Edition No. 4143, 'du

Nartang Edition: u 180b5-1
W22704. 178: 364 - 391. [na
http://tbrc.org/link?RID=(
04. Retrieved 25.4.2012.)

Kinsha: 3643, u 228b1 (p.11

(Source: Peking Tripitaka (
Comprehensive Research I
http://web.otani.ac.jp/cri
tml

and TBRC Library, http://v

Retrieved 25.4.2012.)

It is also found in:

The Golden Tanjur, or bsta
pp.457-492.

(Source: TBRC W23702. 178
http://tbrc.org/link?RID=(
702. Retrieved 25.4.2012.)

The Stog Palace manuscrip
brang bris ma/) at Vol. 76
leh: smanrtsis shesrig dpe
http://tbrc.org/link?RID=(
83. Retrieved 25.4.2012.)

The Urga Kanjur, or bka' 'g
Volume 72 of Work W2946

(TBRC W29468. 72: 264 - 27
indian culture, 1990-1994.
http://tbrc.org/link?RID=(
8. Retrieved 25.4.2012.)

The Lhasa Kanjur, bka' 'gy
of Work W26071.

(TBRC W26071. 72: 408 - 43
[194-].
http://tbrc.org/link?RID=(
1 Retrieved 25.4.2012.)

In a modern Chinese editic
jing gan zhu er (dui kuan ben
W1PD96682. 72: 384 - 402.
skrun khang /, 2006-2009.
http://tbrc.org/link?RID=(
119224$W1PD96682. Retrie

See also P.V. Bapat, *Vimukt*
pp.xiv–xv.

In the concise catalogue to
text is called "The Sūtra of
Qualities," *sbyangs pa'i yon*
Catalogue to the Precious
rgyal ba bka' 'gyur rin po che
chag bsdus pa bzhugs so; gra
sbyangs pa'i yon tan bstan pa
pra bha dang/ lo ts'a ba band

"The Sūtra of the Expositic

			of Freedom; translated anc khenpo (or “scholar, prece the lotsawa venerable Dpa (http://rywiki.tsadra.org/ e_Precious_Translated_W 2.04.2012])
rnam par grol ba'i lam las sbyangs pa'i yon tan bstan pa zhes bya ba			The “Exposition on the Asc Freedom. Tibetan: བིམུགྟིམཱརྒ See *sbyangs pa'i yon tan bstc*
bimugtimArgadhutaguNanirdesha		Vimuttimaggadhutaguṇanid desa	Skt. *Vimuktimārgadhutaguṇ* བིམུཀྟིམཱརྒདྷུཏགུཎནིརྡེཤ. bimugtimArgadhutaguNar bimugtimārgadhutaguṇan Indic title as given in the i Bapat reads བིམུཀྟིམཱརྒ, *bimu* superscript *i* at ཏི is oddly v བིམུཀྟིམཱརྒ, *vimuktimārga* (D.30 http://www.thlib.org/enc php#cat=d/0307. Retrieved
bstan pa	分別	niddesa	exposition, exposition, det T32n1648_p0444c04, etc. A instead.)
rdzogs	已竟	niṭṭhita	finished (Used at the end of section this chapter, but found at
rgya gar gyi	---	---	Indian, of India
bidyAkaraprabha	---	---	Vidyākaraprabha. The name of the Indian co *bstan pa*, or *Dhutaguṇanidde* Qualities.” The third chapt *ba'i lam*, 解脫道. In the colophon of the *sby* D.307, p.139a) it is stated tl khenpo (*mkhan po = upajjh gyi*) and that he helped tra supervision of the chief pr monk Dpal Brtsegs (zhu ch He worked in Tibet the firs

translation period.

Variant transliterations of
sbyangs pa'i yon tan bstan pa
prabha, bidyakarprabha, b

In the concise catalogue to
Kanjur "A Concise Catalog
the Conqueror," (*rgyal ba b*
mtshan byang dkar chag bsd
bidy'a ka ra pra bha.

(* This is one of the two ca
xylograph, created in 1934

Vidyākaraprabha's name i
in the catalogue, sometime
(*mkhan po*) and sometimes
mkhan po means *paṇḍita,* "s
upajjhāya.

His name is also given as a
(http://rywiki.tsadra.org/
mdo. [retrieved 2.04.2012]

and bity' ka ra pra bha.

Vidyākaraprabha was invit
and also translated the *Uda*
Tibetan. He was also conne
Vinaya-vastu, Prātimokṣa-sū
kṣudraka-vastu, and *Bhikṣur*
Vimuktimārga Dhutaguṇanir

Vidyākaraprabha also co-t
gzhan phan snang, commen
prajñāpāramitāupadeśa-śāst
http://rywiki.tsadra.org/i
mchan%E2%80%99grel [

He was also the co-translat
mdo/ phags pa srnga dbo che
Drum; Skt. Mahabherihara
Brtsegs; see "A Concise Cat
Words of the Conqueror,"
so so'i mtshan byang dkar ch

The same catalogue menti
and dhāraṇis: *'phags pa nyi*

			'phags pa 'gro ba thams cad y (grangs 168 na 6). *Udānava* ba 7); *nor bu rgyas pa'i gzha* (grangs 437 ba 1); *de bzhin* *gi gzungs* (grangs 504 ba 2).
			According to this catalogu monks called: dharm'a ka Kashmir (kha che'i mkhan Preceptor Dharmakara") a and dharmma shr'i pra bh
lo tsA ba	--	---	lotsawa (= transliteration).
			A lotsawa is a Tibetan schc to make translations of Inc made the final decisions as "Colophonic Phrases" and Cataloging" by THL staff at
			http://www.thlib.org/tool and http://www.thlib.org/tool [Retrieved: 15.4.2012].
			In *sbyangs pa'i yon tan bstan* that the chief proofreader *chen gyi lo tsā ba bande dpal* the preceptor from India (
			In the *sbyangs pa'i yon tan b*
			In other texts spelled as lo
			lo tsa ba, lo tsaa ba, lo ts'a
			Rangjung Yeshe: "Lotsawa the canonical texts who us panditas. The title literally or the 'eyes of the world' (
			The word "*locchava*" cannc it corresponds to *locana* or
bande			Variant spelling of ban de:
			Perhaps a transliteration c which is a respectful addre
Dpal Brtsegs			The name of the chief-pro *chen gyi lo tsa ba*) who work

the sbyangs pa'i yon tan bs
on the Ascetic Qualities." T
rnam par grol ba'i lam, 解

Dpal Brtsegs worked in the
Buddhism which was insti

He was also the translator
Abhidharmakośavyākhyā, an
translate the *Vinaya-vastu*
Bapat, *Vimuktimārga Dhuta*

He also translated Shantid
Tibetan together with the
gar gyi mkhan po sarba dzny

In the *sbyangs pa'i yon tan b*
"chief questioner-compare
lo tsā ba bande dpal brtsegs.

Cf. bsgyur cing zhus.

bsgyur cing zhus te gtan la phab pa

translated, proofread, and

Three stages in the transla
the *sbyangs pa'i yon tan bsta*
the Ascetic Qualities." (De

See "Colophonic Phrases"
Cataloging" by THL staff at

http://www.thlib.org/tool
and
http://www.thlib.org/tool
[Retrieved: 15.4.2012].

zhes bya ba 名 ? nāma

called "...", "...". Quotation
quoted.